

CHRIST'S FIDELITY  
THE ONLY  
SHIELD  
AGAINST  
SATAN'S MALIGNITY.

ASSERTED in a  
SERMON

Deliver'd at *SALEM-VILLAGE* the  
24th of *March*, 1692. Being Lecture-  
day there, and a time of Publick  
Examination, of some Suspected  
for WITCHCRAFT.

By *DEODAT LAWSON*, Minister  
of the Gospel.

The Second Edition.

Rev. 12. 12. *Wo to the inhabitants of the Earth, and  
of the Sea, for the Devil is come down unto you,  
having Great Wrath, because he knoweth that he  
hath but a short time.*

Rom. 16. 20. *And the GOD of Peace shall Erase  
Satan under your Feet shortly, &c.*

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the *Angel* in the *Poultry*. 1704.

Z 32 l. 30



To the Right Worshipful

A N D

Truly Honourable,  
Sir HENRY ASHHURST, Barr<sup>t</sup>.

A N D

To His Truly Honourable

A N D

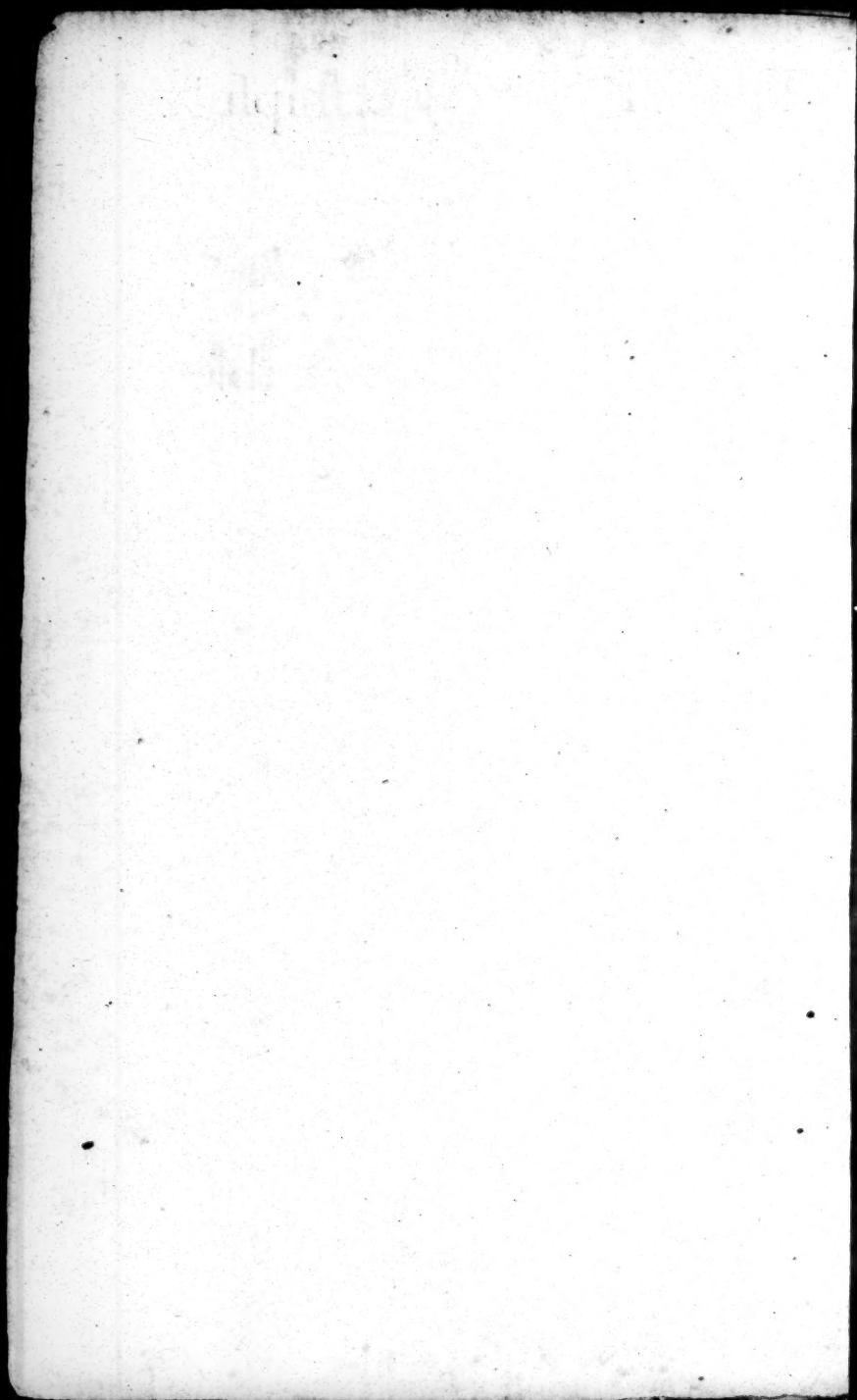
Religious Consort,  
Lady DIANA ASHHURST.

**T**HIS Second Impression of a  
Discourse Concerning the  
Powerful and Prevalent In-  
tercession of the Blessed JESUS  
against the Malicious and Accursed  
Operations of **Satan**, and his  
Instruments.

As a small Token of Great Re-  
spects, and a Sincere (tho' too too  
slender) Acknowledgment of Special  
Favours Received ;

*Is Humbly Offered, Dedicated,  
and Devoted by,*

DEODAT LAWSON.



To the Worshipful  
AND  
Worthily HONoured  
*Bartholomew Gidney,*  
*John Hathorne,* } Esqs ;  
*Jonathan Corwin,* }

Together with the REVEREND,  
Mr. *John Higginson*, Pastor,  
AND  
Mr. *Nicholas Noyes* Teacher  
Of the Church of CHRIST

AT  
**S A L E M.**

**T**HIS Discourse, concerning CHRIST'S  
*Prevailing Intercession, against SA-*  
*TAN's Malicious Operations:* Being De-  
livered in a Congregation of that Vici-  
nity, where most of them were present,  
As a Token of his Sincere Respects  
and Obedience,

*Is Humbly Offered and Dedicated by*

DEODAT LAYSON.

**H**AVING Perused this Discourse, Entitled *CHRISTS Fidelity the only Shield against SATANS Malignity*. We do hereby signify ; That we Apprehend several Weighty, Profitable, and Seasonable Truths, are therein soberly Explained; some of the Mysterious Methods, and Malicious Operations of Satan, modestly Discussed; the main Scope of this Excellent Subject, by Scripture and Argument solidly Confirmed; and the whole suitably applyed to all sorts of Persons. That the blessing of the *LOKD that hath Chosen Jerusalem*, may accompany it, to the Spiritual Benefit, of all that shall Peruse it; and that the Author may have much of the Grace and Spirit of Christ, to assist him in his Labours, and so become an Instrument of doing much Service *For*, and bringing Great Glory *To* the Name of God, in his Day, and Generation, is the Prayer of

*Ther Servants for Christ's Sake.*

Increase Mather,  
Charles Morton,  
James Allen,  
Samuel Willard,  
John Bailey,  
Cotton Mather.

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To all my  
**Christian Friends**  
and Acquaintance; the  
INHABITANTS of  
**SALEM-VILLAGE.**

Christian Friends,

**T**HE Sermon here presented unto  
you, was Delivered in your Audi-  
ence ; by that Unworthy Instrument,  
who did formerly spend some Years  
among you, in the Work of the Mi-  
nistry, tho' attended with manifold  
Sinful Failings and Infirmities, for  
which I do Implore the Pardoning  
Mercy of God in Jesus Christ,  
and Intreat from you the Covering  
of Love: As this was prepared,  
for that Particular Occasion, when  
it was delivered amongst you; &c.  
the.

## To the Inhabitants &c.

*the Publication of it, is to be particularly recommended to your Service.*

*My Hearts Desire, and continual Prayer to God for you ALL is, that you may be saved in the day of the Lord Jesus Christ, and accordingly that all means he is using with you, by Mercies and Afflictions, Ordinances and Providences, may be sanctified, to the building you up in Grace and Holiness, and preparing you for the Kingdom of Glory. We are told by the Apostle, Acts 14. 22. That through many Tribulations, we must enter into the Kingdom of God. Now since (besides your share in the common Calamities, under the Burthen whereof this poor People are groaning at this time) the Righteous and Holy God hath been pleased to permit a sore and grievous Affliction to befall you, such as can hardly be said to be common to Men viz. By giving Liberty to Satan, to range and rage amongst you, to the Torturing the Bodies, and Distracting the Minds of some of the visible Sheep and Lambs*  
of

## To the Inhabitants, &c.

*of the Lord Jesus Christ. And (which is yet more astonishing) he who is THE ACCUSER of the Brethren, endeavours to introduce as Criminal, some of the visible Subjects of Christ's Kingdom, by whose sober and godly Conversation in times past, we could draw no other Conclusions than that they were real Members of HIS mystical Body, representing them, as the Instruments of his Malice, against their Friends and Neighbours.*

*I thought meet thus to give you the best Assistance I could, to help you out of y<sup>ur</sup> Distresses. And since the Ways of the Lord, in his Permissive, as well as Effective Providence, are Unsearchable, and his Doings past finding out. And Pious Souls, are at a loss, what will be the Issue of these things. I therefore Bow my Knees unto the God and Father of our Lord Jesus Christ, that he would cause All Grace to abound To you, and In you, that your poor Place may be deliver'd from those Breaking and Ruining Calamities,  
which*



## To the Inhabitants, &c.

*which are threatned as the pernicious Consequences of Satan's malicious Operations. And that you may not be left to Bite and Devour one another in your Sacred or Civil Society, in your Relations or Families; to the destroying much Good, and promoting much Evil among you: So as in any kind, to weaken the Hands, or discourage the Heart, of your Reverend and Pious Pastor, whose Family also; being so much under the Influence of these Troubles, Spiritual Sympathy cannot but stir you up to Assist him as at all times, so Especially at such a time as this: He (as well as his Neighbours) being under such awful Circumstances. As to this Discourse; my humble Desire and Endeavour is, that it may appear to be According to the Form of sound Words, and in Expressions every way Intelligible to the meanest Capacities. It pleased GOD, of his free Grace, to give it some Acceptation, with those that heard it, and some that heard of it, desired me to transcribe it, and afterwards to give way*  
to



To the Inhabitants, &c.

*to the Printing of it. I present it  
therefore to your Acceptance, and  
Commend it to the Divine Benedic-  
tion; And that it may please the  
ALMIGHTY GOD, to manifest  
his Power, in putting an end to your  
Sorrows of this Nature, by Bruising  
**Satan** under your Feet shortly.  
Causing these and all other, YOUR and  
OUR troubles, to work together for  
our Good Now; and Salvation in  
the Day of the Lord; is the un-  
feigned Desire, and shall be the Un-  
cessant Prayer of,*

Less than the *Least*, of all  
those that *serve*, in the  
Gospel of our Lord Jesus.

DEODAT LAWSON.

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# CHRIST'S FIDELITY

THE ONLY

# SHIELD

AGAINST

# SATAN'S MALIGNITY.

*Zach. 3. 2. And the LORD said unto SATAN, the LORD Rebuke Thee, O SATAN; even the LORD that hath chosen Jerusalem, Rebuke Thee : Is not this a Brand pluckt out of the Fire?*

**I**T seemed good to the Great and Glorious God, the Infinite and Eternal *ELOHIM* in the beginning, to Create the *Heavens* and the *Earth*; and together with and in the Third Heavens, a numberless number of Glorious *Angels*; that

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were

## 2 *Christ's Fidelity the only Shield*

were Ordained to *do* his Pleasure, and obey his Commands. To these he appointed (as a *tryal* of their obedience) a *Ministration* in this lower World, for the good of the Children of Men, and especially of the *Heirs of Salvation*. But a number of these *Intelligent Spirits*, being unwilling (as some Learned conceive) to yield their Service to man, of so much an inferiour nature to themselves being made of Earth: They Rebelled against the Will of their Sovereign Lord and Creator; For which their *Horrid* Transgression, they were by the Righteous Judgment of God, thrust down from that Glorious Place, which was once Appointed to be *their own Habitation*, into the Lake of Eternal Perdition, there to be *Reserved in Chains of Darkness, to the Judgment of the Great Day*, Jude 6. SATAN himself then, and all his accursed Legions being Fallen into a miserable and irrecoverable Estate, are filled with Envy *at* and Malice *against*, all Mankind; and do set themselves by all ways and means, to work their Ruin and Destruction for ever: Opposing to the utmost, all *Persons* and *Thing*, Appointed by the Lord Jesus Christ, as Means or Instruments of their Comfort here, or Salvation hereafter.

Hence

*against Satans Malignity.* 3

Hence, when *Joshua* (the Type of *JESUS*) stood to Minister, as *High Priest* before the Lord, to make Atonement for the People of his Covenant; *SATAN* stands at his Right-hand to *withstand* and *oppose* him in his Ministration: which the Blessed *Jesus* (the *Antitype* of *Joshua*) taking notice of, he doth according to his Sovereign and Irresistable Power and Authority Command Deliverances to his Chosen Ones, by Stilling the *Clamour* and Suppressing the *Power* and Malice of *SATAN*, their *Grand Adversary* and *Implacable Opposer*, as in the Words now before us; *And the LORD said unto SATAN, the LORD Rebuke thee, O SATAN, &c.*

**T**HESE Words are part of the Prophecy of *Zechariah*, whose Name by Interpretation, signifies the *Remembrance* or *Memory* of the Lord, and his Title agrees to the very *Nature* of this Prophecy; which was to put them in mind, what *GOD* had done for them, in delivering them from *Captivity*, and what they had done *against* him by *Iniquity*; that so they might be awakened unto Reformation of what was amiss. He was the *Second Prophet*, that came from the Lord to the People of *Israel*, after their Return from the *Babylonish* Cap-

#### 4 *Christ's Fidelity the only Shield.*

tivity. He was Contemporary and Colleague with *Haggai*, beginning to Prophecy but two Months after him, and backing what the other had said, more briefly, with more full and mysterious Testimonies ; especially as to the Coming of the Messiah, &c. He warns them of the *Amazing Revolutions*, were coming upon them, in the Destruction of *Jerusalem*, and the *Second Temple* by the *Romans*, and Foretells the *Rejection of the Jews*, for their Sins, and especially, for Rejecting of the MESSIAH, who was to be Born among them according to the *Flesh*. The Prophecy contains then, *Exhortations* to true Repentance, dispersed throughout the Prophecy, *Predictions* of many Blessings and Mercies to the Faithful, relating to the Times of the Gospel, viz. The Coming of the LORD JESUS, the Calling of the Gentiles, and the Protection of his Church to the end of the World, notwithstanding all the *Rage* and *Fury* of his and their Enemies ; together with severe *Comminations* against the Enemies of the *Jews*, and against the *Impenitent* among themselves ; Intermingling *Encouragements* to *Joshua*, and all Leaders, both in *Civil* and *Sacred Order*, to be Faithful in the *Discharge* of Duty



against Satans Malignity. 5

ty incumbent on them in all respects as the matter might require. These are the principal matters in the whole Prophecy.

In this Chapter, we have an account of *Zechariahs Fourth Vision*, concerning the *Restoration* and Establishment of the *Priesthood*, and *Temple-Worship*; and the *Comforts* Redounding to the *Church* from those Administrations; Typically by *Joshua the Branch*, Spiritually and Mystically by *JESUS the Branch*.

Particularly, *First* we have the *Conflict* of the *Angel* of the Lord, that is *Christ*, against *SATAN* on behalf of *Joshua*, whom, the *Mischievous* (yet seemingly *zealous*) *Devil*, (transforming into an *Angel of Light*) objected against, and despised, by reason of his *filthy Garments*; *verse 2, 3.*

*Secondly*, *SATAN* being rebuked for his Malice, the *cause* of his objection is removed, by taking away the *filthy Garments*, and giving him *change of raiment*; *verse 4.* And in order to his *New Inauguration*, or *Enstallment* in the *Priesthood*, there are bestowed on him, those *Ornaments* which might Represent him, *full of Splendour*, and fitly qualified for that Office, *verse 5.*

Upon his *Installment*, the *Angel of the Lord* gives him a renewed Charge,

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in a *Solemn Protestation* of the continuance of his Office, and that he would be with him, and assist him in all Administrations, that were according to his own Institution, *verse 6, 7.*

*Thirdly,* We have GOD the FATHER, Revealing the Lord Jesus Christ, the Great and True *High Priest.*

*First,* Under the Title and Metaphor of the BRANCH, *Verse 8.*

*Secondly,* of a STONE with Eyes, being full of Providence and Wisdom for the Church, *verse 9.* Adjoyning the Special Effects, of his Coming, in Taking away Iniquity, latter end of *verse 9.* And in Propagation, and Enlargement of his Kingdom and Interest, under the Gospel; *v. 10.*

Here then, in the first Verse, we have the Representation of Joshua the High-Priest, or Great Priest, as the Hebrew, who was so by Descent, a great Officer in the Church, however mean he was in his Garb, and being a Publick Person, Represented the whole Church, And as he Conducted the People out of Babylon, and Rebuilt the Temple, was a Type of Christ, both in his Name and Office. (2.) We have the posture of this Joshua; Standing before the Angel of the Lord, the Angel of the Covenant, as he is elsewhere called. Now Joshua is brought in  
*Standing.*



*standing* ( 1. ) As a *Servant*, to show Inferi-  
ority as sitting, denotes Dignity, and Super-  
iority ; As a *Servant* deriving Author-  
ity, in his Office ; from his Lord ; As  
a *Servant* manifesting all *Readiness*, and  
*Reverence* in Obedience. As a *Servant* to  
be by his Lord *directed*, as also under  
his Eye, for *Support* and *Protection*. Or,

2. Standing, as a *guilty Person* ; As  
one *unworthy* to be employed, in such  
*Eminent* service ; And as a *Publique*  
*Person*, had much to answer for the sins  
of the People, as well as his own.

3. Here is the *Opposition* *Joshua* met  
with, And SATAN the *Adversary* ; whose  
malice appears, against all good men,  
and good things in the World.

4. We have the *Posture*, and *Order*  
of SATAN in *Opposing*, and *accusing* of  
*Joshua* ; *standing at his Right Hand* the *Right*  
*Hand* is the place of the accuser that being

1. The *Weapon Hand*.

2. The *Working Hand*. Satan the *accuser* or  
*opposer*, there takes his advantagious station.

5. We have the end of Satans so stand-  
ing ; viz. To resist him, to oppose his Exe-  
cution of the Priests Office, the words in  
the *Hebrew* signify the *withstander stood so*,  
*withstand him*, both to *accuse*, and *oppose* him.

In this *second verse* we have the LORD  
appearing in the vindication of *Joshua*,

B 4.

from

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from the malicious accusation of *Satan*, according to his *Covenant Mercy*, and *Special Favour* shewed to him, and the People in delivering them from the *Babylonish Captivity*; Particularly Here we Note.

1. The *Person speaking*, the LORD that is *Jesus Christ*, set forth by a Title of Glorious Sovereignty and Power, the LORD-REDEEMER, and Restorer of Mercy, to His Covenant People. The LORD-MEDIATOR, *King* and *Head* of his Church; He before whom, *Joshua* but now stood, as a SOVERAIGN LORD, appears for him, as a *Glorious Advocate*, and *Intercessor*.

2. We have *The Person spoken to*, and that is *Satan* the ADVERSARY and Enemy, as the Devil ever was and the Notation of the Title here given to him holds forth. (3.) The Testimony of the *Blessed Jesus*, against the *curst Satan*, the Enemy of Gods Covenant-People; *The Lord Rebuke thee O Satan*, &c.

Where Note we, *First*, The Glorious *Name*, and Sovereign *Authority*, he uses for the *Repelling* of *Satan*, and *Repressing* his Malice, and Opposition, viz. The *Dreadful Name*, of GOD the FATHER, the Great and Everlasting JEH-  
HOVAH

*against Satans Malignity.* 9

HOVAH. (2.) The Sovereign and Powerful *Manner* of his Checking *Satan*, and that is, *The Lord Rebuke thee*, O *Satan*, he doth not stand to dispute the matter with him, but *silencerh* him at once, and the reduplication of the Rebuke points out to us. (1.) *Satans Earnestness* in his Opposition; he stands in need of Rebukes, *again* and *again*, before he would yield and be gone. (2.) CHRIST's *Pitty, Tenderness, and Fidelity*, in opposition to *Satans Impudence and Importunity*: *Thirdly*, We have the Rebuke armed and strengthened, by Arguments drawn from the *Covenant of GOD*, with *Joshua* and the *People*, in that Expression, *The God that hath chosen Jerusalem*. (4.) There is also *Argument* drawn, from that *Special Salvation* of which *Joshua* and the *People* had so lately been made partakers; (q. d.) It is but a *vain thing* for thee, O *Satan*, to move me against them, I know their *Faults*, but I will now admit no further *accusations*, being resolved to *perfect* my Mercy to them, *Is not this a Brand pluckt out of the Fire?* The *Hebrew Word* אֵשׁ rendered *Brand*, signifies Light and sparkling on Fire, so that it would have been *utterly burnt up*, if the Lord had not been *exceeding merciful*; and there-

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fore nothing but *Diabolical Cruelty*, could put it into the Fire again, the like Expression we have, Amos. 4. 11. *Ye are as a Brand pluckt out of the Burning.* The Sum is here then ; I have ( *q. d.* ) but now graciously delivered them, and I will not by any of thy *Malicious Clamours*, be moved to *Reject* or *Afflict* them.

The Doctrine then is :

*That the LORD JESUS Christ, is the only Prevalent Intercessor with GOD the FATHER, for the relief of those that are in Covenant with him, and are made partakers of his special mercy; when they are under the most threatening and amazing distresses, that by the rage and malice of Satan they can be exposed unto.*

The whole *Explication*, and *Confirmation* of this Doctrine, will be dispatched, in the Illustration of these *Propositions* contained therein.

## PROPOSITION I.

Satan is the *ADVERSARY* and *Enemy*. He is the Original, the Fountain of

*against Satans Malignity.* 11

of malice, the Instigator of all *Contrariety, Malignity* and *Enmity*; It is to be observed, this Title is here given to the *Devil* in our Text, and Context, on account of the *Malicious Opposition*, he made to *Joshua* as a *Type* of *Christ*, and representative of the People, for it is noted by Criticks the *Hebrew* word *Satan* signifies the most *Universal Opposition* both in words and deeds; and in a Radical Noun, derived from the Verb, which is in the close of the foregoing verse, rendred *Resist, Oppose, or Withstand*. Hence it is read frequently, *Adversary*, importing the same with the *Greek* Word *Αντίδικος*, used 1 *Pet.* 5. 8. which signifies not barely *Adversary*, but *Adversary in Cause, Suit or Action*; The Scope then of this Proposition is chouched under the *Name* or *Epithes* here given to the *Devil*, which is **SATAN**, the *Adversary*, or **ARCH-ENEMY**: And this Title is given him, in two eminent cases, by our Saviour himself, as in the Parable of the good Seed and Tares; *Mat.* 13. 28. *An Enemy hath done this*, which our Lord himself declares, *verse 39.* in Opening the Parable, *is the Devil*. Again, *Luke* 10. 19. *Over all the Power of the Enemy.*

## 12 *Christ's Fidelity the only Shield*

*Enemy.* Which is interpreted of the Devil, or Unclean Spirits, *verse 20.* *In this Rejoice not, that the Spirits are subject to you, but rather, &c.*

In a word, what was foretold concerning *Ishmael*, is in the most *Absolute* sense true of him, *Gen. 16. 12.* *His Hand is against every Man, and every Mans Hand is (or should be) against him.* Such an *Universal* and *Implacable* Adversary and Enemy is this *Satan*. But to instance briefly in the *Objects* of his Enmity.

1. *First*, He is *Gods Enemy*. He sets himself against the *Infinite* and *Eternal* GOD, All *Satans* designs and Operations; do strike and level, at the very Being of God; he would dethrone and Un-God him, if it were possible. He fell from Gods favour at first, by *rebellion*, and hence by his *Righteous Judgment*, was doomed to continue, under the power of *Irreconcilable enmity*, against him for ever. He is an Enemy to all the *Divine Attributes*, and most glorious *Persons* in all their holy designs and operations. To all the *Divine Attributes*, *Negative*, *Positive*, *Relative*, and Endeavours by *Blasphemous* denying them, to Eclipse the glory of them; he was a *Liar* in and from the beginning, against the



*against Satans Malignity.* 13

the *Truth* and *Holiness* of GOD; Gen. 3. 1. *Yea bath GOD said, &c.* He puts them, upon scrupling the truth of the threatning; and in the *fourth verse* down right denies it, *ye shall not surely dy, &c.* Herein also he reflected upon the *Holiness* of God, by which he was engaged in that threatning, to advance his own Glory; viz. The Glory of his Justice, by punishing mens transgression with *Dying the Death* as is denounced, Gen. 2. 17. *Thou shalt surely dy, or dy the Death.*

Thus the *Unclean Lying Satan*, set himself against these *Essential*, and *Inseparable* Attributes, of the *Blessed God*: And in the same manner, doth he *Eclipse* the rest, so far as he is permitted to do it. Again, he is an *Enemy* to all the most glorious *Persons* in the God head; FATHER, SON, and HOLY GHOST, in their *joynt Determinations*, and *Eternal Decrees*, concerning the *Redemption*, and *Salvation* of sinners; by and under the *Mediator*; and he is an *Enemy* to them in their *Distinct Operations*, in a way of *Efficiency*, for the promoting that which is *Holy*, and *Just*, and *Good*. To GOD the FATHER in Managing his *Eternal Purposes* of Grace, to Sinners by and in the  
New

#### ¶ 4 *Christ's Fidelity the only Shield*

*New Covenant*, and manifesting his *Electing Love* unto them, which is primarily and properly ascribed to him, *2 Thes. 2. 13.* As also *Eph. 1. 3, 4, 5.* Of these *Purposes, Designs and Resolutions*, Satan mightily opposeth the *Execution*: As in this Instance of *Joshua*; GOD the FATHER, had a *Decree of Mercy* to him, and to his *Covenant People* Represented by him; Satan stands in *Opposition* to that Gracious Resolution. He is an Enemy to GOD the SON, to *God made Man*, and the more, because he was *made Flesh*, and shewed such Favour to Mankind, as to *Tabernacle* among them; *John 1. 14.* And indeed, this Humiliation of the SON of GOD *being made Man* gave Satan advantage to shew and exercise his *Enmity* against him, (*i. e.*) as he was the *Seed of the Woman*, for as he was the SON of GOD, he could not any way come at him, being *God over all Blessed for ever*, *Rom. 9. 5.* But when once *Incarnate*, and become an Inhabitant of this *Lower World*, where Satan ranges to and fro continually; then he spits his *Venemous Malice* against him, to cut him off by *Herods bloody Decree*, *Mat. 2. 16.* To *Overthrow* his Obedience, and *Draw* him to Sin;  
*Mat.*



*against Satans Malignity.* 15

*Mat. 4. to 11. To Destroy him, by stirring up Judas to betray him into the Hands of his Enemies, Luke 22. 3. Satan entred into Judas, &c. Again, he is the Enemy of the HOLY GHOST, as he is the Spirit of Grace, Heb. 10. 29. The Spirit of Truth. John 14. 17. The Spirit of Holiness, or Holy Spirit, Eph. 4. 30. And his being so called, imports the Holiness of his Nature, and Operations, in opposition to the Unclean spirit, and his Operations. Hence Annanias is said to Lye against the HOLY GHOST, or Spirit of Truth, Acts 5. 3. And indeed, this Unclean Spirit, or Grand Fomenter of spiritual Wickedness, is ever doing all he can, to Oppose and do Despight unto the Holy Spirit of Grace, Heb. 10. 29. By stirring up men to Resist him, Acts 5. 51. Thus Satan is an Enemy to GOD CREATOR, to GOD REDEEMER, to GOD SANCTIFIER, in all their Operations, and Designs of Grace.*

2. *Satan is the GRAND Enemy of all mankind. He is full of Enmity, against the Woman and all her Seed, as Eve was the Mother of all living; Gen. 3. 15. And I will put Enmity betwixt thee and the woman, &c.*

Now

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Now *Enmity* denotes a Principle of irreconcilable Hatred, an innate Contrariety, which vents it self in all manner of Endeavour, to prevent the good, and promote the hurt, ruine and destruction of the Object. This Enmity of Satan, appears in the Names given him in Scripture, relating to man, as the Object of his Malice; He is called **THE Accuser**, even of the Brethren, Rev. 12. 10. **THE Tempter**, Mat. 4. 3. *The Devourer*, 1 Pet. 5. 8. *The Destroyer*, hence the Eastern Antichrist, is so named in two Languages, *Abaddon* in the Hebrew, and *Apollyon* in the Greek Rev. 9. 11. because he acts in his horrible Destructions and Devastations of People and Kingdoms as the inspired Instrument substitute and representative of Satan the Grand Destroyer. It appears also, by *Allusions* made in the Sacred Pages, to *Creatures* that are a dread to man. He is called a *Serpent*, Genesis 3. 13. *The Old Serpent* Rev. 20. 2. A *Dragon*, Rev. 12. 13: A *Lion*, 1 Pet. 5. 8. Now put all these three together, that Satan hath the subtilty of the Serpent, the malice of the Dragon, and strength of the Lion, and suppose all these to be improved to the utmost vigour, of *Angelical Activity*; and we must believe him to be a most Formidable.

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*Formidable Enemy.* He as such, did set upon, and was too hard for our *First Parents*, striking at the Stock and Root of all *Mankind*, in order to the certain confusion of the whole *Progeny* and *Posterity*: Which *Hellish* Design had undoubtedly succeeded to full effect, had not the promise of the *MESSIAH* been Revealed to lost Man, to lay hold of for his restoring to a State of *Reconciliation*, and consequently to *Eternal Salvation*. The Sum is, *Satan* being doomed to the *Chains* of *Eternal Darknes*, for his *Treason* against his *Creator*, and spight against *Man*, his *Fellow-Creature*; swells with *curst* *Enmity*, against the *Children* of *Men*, yea, and against the adopted children of *GOD*, so long as they are in this world; and being a spiritual *Enemy*, he is the more formidable, because an *UNEQUAL* match, for poor mortal flesh: For though by his fall, he lost his *Angelical Holyness*, yet he did not loose his *Angelical nature*, so that his *Enmity* must needs be *Exceeding fierce* and *Penetrating*; and although his *Powers* are much debased, from what they were in his State of *integrity*, yet do they vastly exceed, the most *Elevated Powers*, of any meer mortal whatsoever. But

Par-

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Particularly here ; First, *He is the Enemy of the SOULS of Men.* And indeed, this is that he drives at, in all his *designs, and operations,* to catch devour and destroy SOULS ; hence when he draws *wretched mortals,* to Contract with him ; he bargains with them, that after the time of his *service* to them, he will have their Souls, *viz.* To be Tormented with him for ever.

He is a *Spirit,* and hence strikes at the *spiritual* part the most *Excellent* (Constituent) part of man. Primarily disturbing, and interrupting the *Animal* and *Vital* Spirits, he maliciously *Operates* upon, the more *Common Powers* of the Soul, by strange and frightful *Representations* to the Fancy, or Imagination, and by violent *Tortures* of the body, often threatening to extinguish life ; as hath been observ'd, in those that are afflicted amongst us. And not only so, but he vents his malice ; in *Diabolical Operations,* on the more sublime and *distinguishing faculties,* of the *Rational Soul,* raising *Mists* of Darkness, and ignorance, in the *Understanding.* Eph. 4. 18. 2 Cor. 4. 4. Stirring up, the *innate Rebellion* of the will, though he cannot *force* it unto sin. Introducing Universal *Ataxy,* and  
*inordinancy*

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inordinancy, in the Passions, both *Love* and *Hatred*, the *Cardinal* or *Radical* affections, with all other that accompany or flow from them; hence we read of *Hating God*, who ought above *All* to be loved; Rom. 1. 30. And *loving the World* (i. e.) the *Pleasures*, *Treasures*, and *Honours* thereof, in such a degree as is *inconsistent*, with the love of the *Chief good*; 1 John 2. 15. James 4. 4. And although it must be acknowledged, that there is a *Corrupt Principle* in fallen *Man*; yet it is *Satan*, that frequently *moves* it unto act, and all he intends thereby is the *Captivateing* the *whole Soul*, and by consequence the *whole Man*, to *Disobedience* of the *Command* of *GOD*; that by his *Holy*, and *Righteous Judgment*, his *Wrath* might be *Revealed* to the utmost, against the *Souls* and *Bodies* of *Impenitent Sinners*, *Cursing* them to *Everlasting Burnings*, prepared for the *Devil* and his *Angels*, Mat. 25. 41. And thus he would destroy all *Souls*, did not *Divine Grace* prevent.

Secondly, *Satan* is the *ENEMY* of the *BODIES* of *Men*. The *Soul* being the *better* part, is the principal *Object* of his *Malice*, but together with that (as an *Instrument* by which it *Exerteth* its *Powers*

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Powers in the State of Union) the Body is often sorely afflicted by him, when he cannot obtain leave to go any further, And here

1. Sometimes he brings Distress upon the Bodies of Men, *by malignant Operations in, and Diabolical Impressions on, the Spirituous Principle or Vehicle of Life and Motion.* This we have set before us in the case of the Possessed, *Mark 9. 18. and wheresoever he taketh him, he teareth him, and he foameth, and gnasheth with his Teeth, &c.* Now although *Actual Possessions*, were most frequent and observable, while our SAVIOUR was on the Earth, and it seems to be so much permitted in that time, that the *Eternal Power* and GODHEAD, of the Lord Jesus might appear, in the subduing Satan, and suppressing his Tyranny, over, the Souls and Bodies of the Children of Men: Yet there are certainly some *Lower Operations* of Satan, (whereof there are sundry Examples among us) which the Bodies of Men and Women are liable unto. And whosoever, hath carefully observed those things, must needs be Convinced, that the Motions of the Persons Afflicted, both as to the manner, and as to the violence of them, are the meer effects of Diabolical Malice and Operations



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*Operations*, and that it cannot rationally be imagin'd, to proceed from any other cause whatsoever.

2. Sometimes by *Moving and Exasperating the Corrupt Particles of the Blood, and vitiated Humours of the Body*, he doth (by God's Permission) Smite the Bodies of Men, with *Grievous, Pestilential and Loathsome Diseases*; of this JOB was a special Instance, Job 2. 7. *So Satan went and smote Job with sore Boils, &c.* It is not expressed, what Disease it was, with which the Devil *smote Job*; but certainly it seized him, with the utmost degree of *Malignity and Loathsomness*, that natural causes, under the influence of *Diabolical Malice*, could produce; and we may rationally conceive that never any man, had that *Disease* or those *Boils* (as *Job* had them) who out-lived the Tormenting Pains, and Malignity thereof. Neither can we deny, but that *Satan* may (by Divine Permission) spread the *Contagious Atomes* of Epidemical Diseases, in the *Aiery Region* (the Territory assigned to him) who is *Prince of the Power of the Air*, Eph. 2. 2.) And make them *Penetrate*, so as to render them the more *Afflictive* and *Destructive* to the Bodies of such as are Infected by them. This he did by *Permission*

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*sion* (not only for Tryal as in *Jobs* case) but also for the Punishment of Sinners; hence we read of his being employed sometimes by the Great God, as the Executioner of His just Revenges, in the Destruction of His and his Peoples Enemies; and thus he was among the *Egyptians* when the Lord plagued them, *Psal.* 78. 49, 50. *By sending Evil Angels among them. He spared not their Souls from Death, but gave them over to the Pestilence.* Besides, I may not insist here, How *Satan* by wicked men his Instruments brings outward Calamities, Sorrows, Pains, and Punishments on the Bodies even of the Children of God; of whom as the Apostle declares the *World was not worthy*, *Heb.* 11. 37, 38. *They Wandred in Sheep-skins and Goat-skins, in Dens and Caves of the Earth, &c.* by reason of the malicious Persecutions of wicked Tyrants, the Instruments of *Satan*, and who doubtless were hurried on by his Instigations. And surely what is said concerning *Cast- ing into Prison*, is likewise true of other Afflictions, as *Scourgings*, or any Corporal Punishments for Righteousness sake. That though men are the Actors, yet it is the Devil that shall cast some into Prison, *Rev.* 2. 10. He is the principal Instigator, in all such Designs for the hurt-



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hurting the Bodies of men, when not permitted to proceed further, being willing to do all the mischief that he can, when he cannot do so much as he would: But

Thirdly, Satan vents his Malice against the very LIVES of men, to cut them off and destroy them. He is the Prince of Death, that hath the Power of Death, Heb. 2. 14. He is the DESTROYER of all Life, both Spiritual and Corporal. All his Designs against the Souls and Bodies of men, terminate here, even in the Weakning or Extinguishing of Life, and when he touches the life of the Body, he Aims at the Life of the Soul: He it was that stirred up Cain, to Commit the first Murder in the World, when he slew Abel his Brother, for which he is said to be of the Wicked One; 1 John 3. 12. ( i. e. ) Acting from the same principle of Enmity: As if he were his very Spawn and Offspring. He it was that Raised a wind, that smote the House where Jobs Sons and Daughters were, and slew them all, Job 1. 19. Having permission so to do, verse 12. This same Adversary it was, that stirred up David to Number the People, that so by displeasing GOD,

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70000 men might be cut off by the Pestilence; 1 *Chron.* 21. 1. 2 *Sam.* 24. 15. This Design against the *Lives of Men*, the GRAND Destroyer hath been carrying on, from the beginning, by stirring up *Wars, Tumults, Insurrections, Commotions and Confusions*, amongst People, Nations and Kingdoms, by which means *multitudes* of multitudes have fallen in the valley of Destruction, and gone down to the Congregation of the Dead; the *Devil* hath begotten *Pride*, *Pride* hath Created *Wars*, and *Wars* promoted *Slaughter*, and *Destructions*; so that it is the true *Mark and Character* of Satans Kingdom, that it is Established, Supported, and Propagated by *Malice, Enmity, Wars, Blood, Slaughter*, and *Destruction* of Mankind.

## PROPOSITION II.

*That Satan makes it his business to improve all Opportunities and Advantages, to Exercise his malice upon the Children of Men.*

He is an *Indefatigable*, as well as an *Implacable Enemy*: Thus he was willing to represent himself, as appears by his  
answer

given to the GREAT GOD, when he inquired of him, *Job 2. 2. Whence comest thou? Satan said from going to and fro in the Earth, &c. (i. e.)* Traversing the Earth, to spie out what mischief he could do, against the Inhabitants thereof. This is the Argument used by the Apostle Peter, 1 Pet. 5. 8. *Be sober, (i. e.)* be in a Holy Frame, to Attend all Duty; *Be vigilant, (i. e.)* be careful to avoid all that Sin which might betray you, *Because your Adversary the Devil goes about as a Roaring Lion, seeking whom he may Devour*; here note we his strength, a Lyon; his Malice, a Roaring Lion; his Industry, he goes about; his End and Design, seeking whom he may devour: And he exerts his malice, either (1) *Immediately*, or (2) *Mediately*; Of each of these briefly.

I. *Immediately* and directly, Operating in and upon the object by his own power and influence. And indeed his *Angelical Activity* is such, as doth render him capable to Operate far beyond Humane Power of Resistance, without any *Instrument* whatsoever, whensoever he hath obtained the Divine Permission, and this he doth

1. Sometimes by sudden *Injections*, or *Suggestions* working upon the corrupt  
C prin-

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principle, or Original Depravity that is in Man. Thus Satan is said to have filled the Heart of *Ananias* to Lye against the Holy Ghost, Acts 5. 3.

2. Sometimes by false Representations to the Eyes, or only to the minds of men, concerning things delightful to the Senses: Of this kind was the Representation of the Kingdomes of the World, to our LORD *Jesus Christ*, Mat. 4. 8. Some think it was in a Vision, or Illusion, some by pointing at the four quarters and in words relating the glory thereof; Doctor *Taylor* judgeth the Devil offered the Images, and representations of them all, sensibly and actually, in a strange manner, making their Images appear to his Senses, and not by vision or Illusion, which did not so well agree to the Perfection of Christ's mind. But Christ did indeed, see the Images and most glorious Representations of the World and the Kingdoms thereof. And the better to perswade him, that he saw the things indeed, he set him on an Exceeding High Mountain; I do the rather conceive this to be the manner, because men by art can Represent to the Senses in a Glass, the Lively Image of a Person or thing, and Satan certainly can do it much more; and besides,

sides, it seems hardly safe to believe, that the *Devil* was capable, to impose upon the *Pure* and sinless imagination of our **LORD JESUS CHRIST**, by any *Illusion* whatsoever.

3. Sometimes by *Entring into*, and *Possessing the Soul of the Man*; bringing him unto *full Submission*, and entire *Resignation* to his *Hellish Designs*; thus it is said, *Satan Entred into Judas*, Luk. 22. 3. that is, *Totally Enslaved him to his Authority* and direction. In this manner he *Captivates the whole Soul* in all its *Faculties* by *Seven Spirits (i. e.) Fullness of Devils*, Luk. 11. 26. And this may be, in those that are not *Bodily Possessed*, and indeed is in a sort, in all *Unregenerate SINNERS*, as 2 Tim. 2. 26. *Who are taken captive by him at his Will*; The Greek Word ἐλκυγενεσθαι there used, signifies to *Hunt and Catch alive*. The man with all his *Faculties* and *Powers*, are at the *Devils Beck*; and *Devoted to his Service*.

*Secondly, Medately by employing some of Mankind or other creatures*, and he frequently useth other *Persons* or *Things* that his *Designs* may be the more *undiscernable*. Thus he used the *Serpent* in the first *Temptation*, Gen. 3. 1. Now  
C 2 when

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when he useth *Mankind*, he seemeth to bring in what he intends, in a way of *Familiar Converse* with us Mortals, that he may not be suspected at the bottom of all. Hence he Contracts and Indents with *Witches* and *Wizzards*, that they shall be the Instruments by whom he may more secretly *Affect*, and *Afflict* the *Bodies* and *Minds* of others, and if he can prevail, upon those that make a *Visible Profession*, it may be the better Covert unto his *Diabolical Enterprizes*. And may the more readily pervert others to *Consenting* unto his subjection. Thus in Tempters to any Wickedness, but in reference to the *Present* occasion, especially in *Witches*, *Sorcerers*, *Diviners*, &c. So far as we can look into those *Hellish Mysteries*, and guess at the administration of that *Kingdom of Darkness*, we may learn that *Witches* make *Witches*, by perswading one the other to *Subscribe* to a Book, or Articles, &c. And the Devil, having them in his subjection, by their *Consent*, he will use their *Bodies* and *Minds*, *Shapes*, and Representations, to *Affright* and *Affect* others, at his pleasure, for the propagation of his *Infernal Kingdom*, and accomplishing his *Devised Mischiefs*, to the *Souls*, *Bodies* and *Lives* of the *Children*



dren of men; yea, and of the Children of GOD too, so far as permitted and is possible.

### PROPOSITION III

*The Covenant People of God, and those that would Devote themselves Intirely to his Service, are the special Objects of SATAN's Rage and Fury.*

He is the malicious Enemy of the Church of God, and of every Member thereof; and that on account of the Kingdom of Christ that is *Established*, and the Ordinances of the LORD JESUS that are *Celebrated* there, and the *Benefits* that accrue to the Souls of men, by those *Blessed* Institutions, for the *Translating* of them, from the *Power* of Satan unto the *Subjection* of the Lord Jesus Christ; the Redeemer of his People, and Head of his Church; hence, when the Church is resembled to a *Woman*, for Beauty of Holy Profession, *Clothed with the Sun*, ( i. e. ) adorned with all Sanctifying Gifts and Saving Graces of the Spirit of GOD, shining with utmost brightness, of the *Faith* and *Order* of the Gospel, *Rev. 12. 1.* To a *Woman* for *Tenderness* and *Weakness*. Yea, and



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to a *Weman*, For Fruitfulness, being with  
*Child and ready to be Delivered*, verse 2.  
Then do we find the *Implacable Adver-*  
*sary* of Mankind, Represented by a *Great*  
*Red-Dragon*, verse 3. (i. e.) most formi-  
dable, both for his Power, a *Great Dragon*,  
and for his venomous Rage and Fury,  
A *Red Dragon*; and he is set forth, pouring  
out his Malice against her, in a fearful  
manner, by a *Flood out of his Mouth*,  
verse 15. And here we may note two  
things.

First, That the more Solemnly, any Per-  
son or People are Devoted to God, and thence  
do shine with Lustre of Holiness, both of  
Heart and Life, the more vehemently doth Satan  
Oppose, Malign, and Persecute them. That  
which makes him so malicious against the  
Children of GOD is his accursed contrari-  
ety to the Image of God that is on them, and  
the Principle of Holiness that is in them.  
So that the more Beauty of Holiness,  
they hold forth in their Conversation,  
the more violently, and outrageously doth  
he Oppose them: A special Instance of this  
we have in Job, concerning whom the  
Searcher of Hearts, did ( before his af-  
flictions ) give this Testimony, that he  
Feared God, and Eschewed evil, Job 1. 8.  
Upon the notice whereof, Satan set him-  
self against him, to interrupt him in, and  
divert

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divert him from, that *Sincerity* and *Universality* of Obedience, by obtaining permission to bring *Crosses* and *Afflictions* upon him, in his *Estate* and *Children*, Chap. 1. And finding him to be *constant* in his Resolution, to Serve GOD Uprightly, according to the Testimony of GOD himself, Chap. 2. 3. He pleads for a farther *Permission*, against his Person, Chap. 2. 5. And in the Management of his *Designs*, he did *Transform himself into an Angel of Light*, as the Apostle saith, 2 Cor. 11. 14. (*i. e.*) pretend to as much Holiness in outward Appearance, as the best; hence when the *Sons of GOD*, viz. the *Angels*, the *Eldest Sons of GOD* by Creation, came to *Present themselves before the Lord*, (*i. e.*) to pay their *Homage* unto, and to receive the *Commands* of their Sovereign LORD, *Satan came also among them*, Job 1. 6. Thus also by *Seducers* and *False Teachers*; 2 Cor. 11. 13. he insinuates into the Society of the Adopted Children of GOD, in their most *Solemn Approaches* to him, in *Sacred Ordinances*; endeavouring to look so like the *true Saints*, and *Ministers of Christ*, that if it were possible, he would *deceive the very Elect*, Mat. 24. 24. by his *Subtilty*; for it is certain, he never

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works more like the *Prince of Darknes*, than when he looks most like an *Angel of Light*, and when he most pretends to Holiness, he then doth most *Secretly*, and by consequence most *Surely* undermine it, and those that *most Excel* in the Exercise thereof

Secondly; *That the more eminent Service, or Office any person is employed IN, or called to the discharge OF, for the Glory of GOD, and the good of his Church, the more violently doth Satan Resist, Withstand or Oppose him.*

In this Context, we have *Joshua* who was *ordained* to be the High-Priest of GOD, a Representative of the whole People, whose Office it was, to *Offer Sacrifice* for their sins, and to *Enter* into the *Holy-place* once a year, with the Blood of Attonement, *Exod. 30. 10.* (being therein also a *Type of Christ*, the Great *High-Priest* of his People) He stood before the *Angel*, or Messenger of the Covenant of the LORD to *Attend* his Duty, and *Discharge* his Office; and presently the Devil or *Calumniator*, stands up to *Accuse*, and *Satan*, or the *Withstander* to resist him; yea, such was the *Subtilty*, *Impudence* and *Enmity* of the Old *Serpent*, called the Devil and *Satan*, (all engag'd against our Lord Jesus Christ, the *Antitype* of *Joshua*,) that no sooner,

was

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was he explicitly *Ordained*, to the work he came into the World for, *Mat. 3. 17.* but immediately *Satan* sets upon him to hinder him, and (if it had been possible) to make void the whole Design, *Mat. 4. 1.* to the 11th. Thus also we find *Paul*, the Apostle of our Lord *Jesus Christ*, (who was so *Laborious*, and *Indefatigable*, in the Work of the Gospel, *1 Cor. 15. 10.* complaining of *Satans* putting *Impediments* or *Discouragements* in his way of coming to the *Thessalonians*, *1 Thes. 2. 18.* Wherefore we would have come unto you (even I *Paul*) once and again, but *Satan* hindered us: Partly by *Persecutions*, raised against him, and the *Lying* in wait of the *Jews*, mentioned, *Acts 20. 19.* And again, *Chap. 23. 16.* as a *Discouragement* to him, partly by *Raising Troubles* in other Churches, and thereby finding *Paul* other Business, as an *Impediment* to his *Serving* them. Thus *Satan* still is, and will be, the Opposer of the *Faithful* and *Fervent* Officers of the Church, to the end of the World, and so I pass to the next Proposition.

### PROPOSITION IV.

That in all *Satans* Malicious Designs, and Operations, he is absolutely Bounded

**34** *Christ's Fidelity the only Shield*  
and Limited, by the Power and Pleasure  
of the Great and Everlasting GOD, the  
LORD JEHOVAH.

That is the Title given to God the Father in our Text, and although many times particularly applyed to GOD the FATHER, yet is comprehensive of all the Persons in the God-head, and especially, relating to the Execution of the Eternal Purposes of Grace, and Good Will to the Elect, for *Opera Trinitatis ad Extra, sunt indivisa & indistincta.* Polan. Syn. Here then are two of the Persons in the Ever Blessed Trinity, mentioned, each under the Title of JEHOVAH, the LORD the SON, making use of the Sovereign Name and Authority, of Jehovah the FATHER, *The Lord Rebuke thee O Satan, the Lord that hath Chosen Jerusalem Rebuke thee.*

Now Election, is Primarily ascribed, to the Eternal Purpose, and Sovereign Pleasure, of GOD the Father in concurrence with GOD the Son and GOD the Holy Ghost, These Glorious Divine Persons, Coequal, Coessential, and Coeternal, do hold Satan, in the chain of their absolute Power and Sovereignty being able at their pleasure, with a word

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word of rebuke, to *Remand* and *Restraine*, yea totally to vanquish and Suppress him, in his most outrageous *Efforts* of malice, against the Children of Men, or Servants of the *MOST HIGH GOD*. This is presented to us in that Expression used in our Text. The *LORD REBUKE* thee, the Hebrew word ~~used~~ used here, signifies to rebuke, not only in Word but in Deed; *Cum Potestate Objurgare*, to rebuke with Power, so as totally to Subdue, and Suppress, thus it is used, Ps. 9. 6. *Thou hast rebuked the Heathen*, (i. e.) suppressed their Power, and Rage, even to their utter destruction, as in the next words, *thou hast Destroyed the Wicked, and put out their Name for ever*, the words then, *the Lord Rebuke thee*, Import.

First, *Authority of Office*, to reprove and rebuke, Titus is directed, Ch. 1. 13. *Rebuke them sharply*, (i. e.) by virtue of thine Office Power, and Authority, thus their Lord and Master Rebuked the Heat and Rashness of his Disciples, Luke 9. 54, 55. *But he turned and Rebuked them and said, ye know not what manner of Spirit ye are of.*

Secondly, *Rebuking imports*, putting to Shame, in sense of weakness in arguing, or disputing; Jude 9. ——— brought



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not railing accusation ; but made the Grand Railer ashamed by saying, the LORD Rebuke thee, or Confound thee in thy Argument.

And ( Thirdly ) it imports *Checking and putting to silence.* Luke 19. 39. *Master Rebuke thy Disciples, (i. e.)* Put them to silence, Thus it belongs to the Sovereignty of the blessed Jehovah, One God in Three Persons, with Authority to rebuke Satan, to Shame him in his Accusations, and to Silence his Clamours against the Servants of God. And that will appear, if we consider three things.

( First ) *The Great God the Eternal Jehovah, did at first Create him by his Power, He made him in a glorious state of Happiness, and perfection of Holiness, in the beginning of time ; when the innumerable company of Angels were made in and with the highest Heavens, to do his Pleasure* Ps. 103. 20, 21. And although, the Apostate Angels that fell by Rebellion, *are Reserved in Chains, &c.* Jude ver. 6. Yet our Saviour tells the Devil Mat. 4. 10. Thou shalt worship the Lord thy God, &c. Therein not only testifying his own Son-like subjection to God his Father, and stedfast Resolution

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Resolution, to exalt his Glory, against all manner of Temptations, but also thereby, putting Satan in mind, that even He and all other Creatures, are bound to worship GOD, their Sovereign Lord and Maker, and thence that the Devil ought to worship the Lord Jesus who was truly and Essentially GOD his Creator. For surely he is even the Devils GOD by Creation, in which he was made a *Glorious Angel*, but he made himself by Transgression an *Horrible Devil*.

(Secondly) The Sovereign Power, of the Great God to rebuke Satan, appears, *In that he doth Manage and Overrule, all his Motions and Operations, to serve his own most Holy Ends, and to advance his own Glory in the winding up.* Angelical natures are very *active*, and as the *Blessed Angels*, are very diligent in serving GOD, and ministring *for the good of the heirs of Salvation*, Hebr. i. 14. So the *curst Devils*, are full of Subtile contrivances, Malicious designs, and Diabolical operations, for the dishonour of GOD, the ruine of Mankind, and injuring the Heirs of Promise, to the uttermost of their Permission and Ability.

But what the Wise man saith, wisely  
and

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and Truly concerning the *Devices* of man, is every way true of the *Designs* of Satan, Prov. 19. 21. *There are many devices in a mans Heart, but the Counsel of the Lord it shall stand, (i. e.)* totally to *Defeat* the accomplishment of them, or to *Over-rule* the issues, effects and consequences of them to his own Glory. Thus the GREAT GOD, doth many times out-do Satans *Politicks*, and over-shoots him in his own bow, making that which he designed, as a means to *Prevent* the good of the Church, appear to be a most proper medium to *Promote* the Benefit thereof, according to his *Blessed will* and Counsel, who can say concerning his own most *Holy Designs*; and be as good as his word, in despite of *Men* and *Devils*, Isa. 46. 10. *My counsel shall stand, And I will do all my pleasure.* This will appear, if we consider the *Pernicious* designs, and *Malicious* methods of Satan, in order to the Crucifixion of our LORD JESUS, and the *End* he aimed at in his being cut off; and how in a Stupendious manner; all was over-ruled, to accomplish Gods *Eternal Purposes*, in the Salvation of his Elect.

Briefly then, The Devil finding nothing in him, (as our Saviour saith, John 14. 30.) on which to fix any Temptation, whereby

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whereby he might Stain him in his Holiness; or Pervert him from his Obedience; but was totally overcome, and Routed, in a single Conflict with the *Captain of our Salvation*, Mat. 4. 1, to 11. He is resolved to prosecute another design, even the taking away his bodily life, in order whereunto *He Entred into Judas Named Iscariot one of the Twelve*. Luke 22. 3. Who presently went and set himself to take opportunity to betray him, v. 6. Then *Satan* stirred up the *Envy* of the people, to deliver him to the Judgment, *Mat.* 27. 18. Brought in *Two false Witnesses* against him; *Mat.* 26. 60. Moved *Herod*, and *Pontius Pilate* Gentiles, to condemn him, and therein gratifie the *Wicked people of Israel*, that were gathered together, *Acts* 4. 27. And (to compleat the *Diabolical Tragedy*) Instigated the People, with *Wicked hands* to Crucifie him. *Acts* 2. 23. And after his *Burial*, they endeavour to prevent his *Rising again*, or removal out of the Sepulcher (as they pretended) by setting a Guard about it, rolling a *Great stone* upon it, and *sealing it*, to make it unalterable; *Mat.* 27. 66, &c.

**SATAN** then had thus far *gained the Point*, and prevailed in his *Hellish designs*

40 *Christ's Fidelity the only Shield*  
designs, against the Life of the *Man*  
*CHRIST JESUS*; yet in all this  
process he had neither *broken* the  
Chain by which the *GREAT GOD*  
holds him, nor could he (in the least)  
*overstrain* one link thereof; nor yet  
deviate *one inch* from the methods de-  
termined, and traced out, by the *Pur-*  
*pose* of the *Eternal God* in any one step  
or intreague of this whole affair: But  
in spite of all the *Malice, Power and Policy*  
of *EARTH* and *HELL*, it came to  
pass in every particular passage thereof,  
as the *Hand* of *GOD* disposed, in the  
Course of his Providence: According  
as his Counsel *Fore-determined* should be  
done, *Acts* 4. 27. 28. As also, *Acts* 2.  
23. Hitherto we may observe, how  
*Satans* plot and project, seemed to be  
agreeable, (though against his Will) to  
the *Purpose*, and Eternal Counsel of the  
*Blessed GOD*: But in the Ends and  
Issues proposed, Behold how vastly  
(even *Toto Cælo*) they differ! For In-  
stance, *Satans* Design herein was to cut  
off the *hopes* of the Sons of Men, as  
to *Redemption* and Salvation by the  
*Man Christ Jesus*, 1 *Tim.* 2. 5. That  
so the benefits of the *New Covenant*,  
of which he was the *ONE*, and Only  
*MEDIATOR*, might utterly fail, and  
poor

*against Satans Malignity.* 41

Poor Miserable man, might again fall, *Fearfully, Fatally, and Irrecoverably, into the hands of the LIVING GOD, Heb. 10. 31.* And by the *Infinite weight* of his vindictive Justice be crushed down to the *Nethermost Hell*: But on the other hand, *GOD's designs* was far otherwise, even by the Deep *Humiliation*, and Death of the Man Christ on the Cross, to produce such Effects as these, *Namely* that Man's *Redemption* might be wrought out and *Finished*, John 19. 30. *Peace made by the Blood of his Cross*, betwixt an offended God, and sinful man. Eph. 2. 14, 16. *Sinners Redeemed from the Curse of the Law*, by Christ's being made a *Curse for them*, Gal. 3. 13. And be made *Heirs of the Blessing*, v. 14. A number of lost Souls, *Bought with a Price* from the Bondage of *Satan*, and Power of Sin, to be Instruments of *Glorifying God*, in their *Bodies and Spirits which are Gods*, 1 Cor. 6. 20. In a word; that the Eternal Power and God-Head of the LORD JESUS, (*the Blessed Seed of the Woman*, according to his Humane Nature) might appear in a Fatal wounding and *Bruising* the Head of the *Old Serpent*, Gen. 3. 15. And a final Destruction of *Death*, and him that had the *Power of Death*,  
that



42 *Christ's Fidelity the only Shield*  
that is the Devil, Heb. 2. 14. And no  
less eminent, is the Sovereign Wisdom  
and Power of God, in over-ruling this  
*Tragical Scene of Diabolical Malice,*  
in the Glorious Consequences thereof,  
*viz. Loosing the pains of Death,* by which  
it was *Impossible* the LORD JESUS  
should be held, *Acts* 2. 24. *Raising*  
him from the Dead, *v.* 32. That hav-  
ing Conquer'd *Death, Hell, and Satan;*  
and spoiled *Principalities and Powers,*  
*openly triumphing over them,* Col. 2. 16.  
He might appear to be the *Author of*  
*Eternal Salvation,* to all them that obey  
him, Heb. 5. 9. And having *Humbled*  
*himself to death, even the Death of the*  
*Cross;* Phil. 2. 8. Might by GOD the  
FATHER, be highly *Exalted,* verse 11.  
And ascending on high, might Lead  
*Captivity Captive,* Psal. 68. 18. Eph. 4.  
8. And set down at the *Right Hand of*  
*the Majesty on high,* Col. 3. 1. Far  
above all *Principalities and Powers,* Eph.  
1. 21. *Expecting,* until all his *Enemies*  
be made his *Foot-stool,* Heb. 10. 13.  
Until the day be come; in which he  
shall appear in *Power and great Glory,*  
Mat. 24. 30. To judge the *Quick and*  
*the Dead,* at his *Appearance and his*  
*Kingdom,* 2 Tim. 4. 1. Thus Thus, did  
the Ever Blessed God, Over-rule the  
Grand

*Grand Project of the Old Serpent against the Saviour and Salvation of his Elect, bringing his mischievous Devices, upon his own pate, to his utter Amazement and Confusion for ever. And since the Salvation of us ALL, is so much concerned therein, this may excuse my so free and large dilating upon the Description thereof. Thus is Satan under the Limitations of God's Sovereignty in all his Operations which yet farther appears.*

*Thirdly. In that God will Judge and Sentence him at last, unto Eternal Punishment. Satan is now but Gods Instrument, as all other Creatures are; and it is the Property of an Instrument, to be Absolutely subservient to the Pleasure of the principal Agent, or Efficient; when therefore the GREAT GOD hath used him for a while, to serve his own most Holy Designs, in the World, by the Trying of his People, and the Judicial Blinding, and hardening of Obstinate and Impenitent Sinners unto their Eternal Destruction: When the day is come, in which he hath Appointed to Judge the World by Jesus Christ. Acts 17. 31. Then shall that Old Serpent, called the Devil and Satan,*  
be

44 *Christ's Fidelity the only Shield*  
be Judged, Sentenced, and Confined to  
those *Everlasting Torments prepared for*  
*Him*, and together with him, for all  
such Miserable, and accursed Souls as  
have here been Deluded and Ensnared  
by him. As appears by that dreadful  
Definitive Sentence, that shall then be  
pronounced, by the GREAT KING,  
in the Day of his Wrath, and Revela-  
tion of his Power, *Mat. 25. 41. Go*  
*ye Cursed into Everlasting Burnings pre-*  
*pared for the Devil and his Angels.* If  
therefore GOD Created him; Over-  
rules all his Operations; and shall at  
last Judge him to Eternal Destruction,  
then it will follow, he is alwaies ab-  
solutely Bounded and Limited, by the  
same Sovereignty of GOD, which sets  
bounds to the Sea permitting it so far,  
*Hitherto shalt thou go, and prohi-*  
*biting it from going any farther, and*  
*here shall thy proud Waves be stayed,* Job  
38. 11. The like limitations Satan had,  
in his permission concerning Job, as in  
*Chap. 1. 12. & 2. 6.* And he could in  
no degree, exceed the limits of Gods  
Power and Pleasure, notwithstanding  
all his Malicious Inclinations there-  
unto.

V. PROPOSITION.

That *Whensoever*, God hath declared a Person or People, to be in Covenant with Him, as the Objects of his Special mercy and Favour, he will assuredly and shortly, Suppress the malice of Satan, however violently engaged against them.

To Explain this Proposition, we may consider the Arguments used in the Text, to Repress Satan's importunity and Magnify God's Mercy, which are Twofold,

First, God's Free-Love, set on them from Eternity, in that Expression, The LORD that hath Chosen Jerusalem, &c.

Secondly, HIS particular favour, in delivering Joshua and them from the Babylonish Captivity. Is not this a Brand pluckt out of the Fire?

Of each of these a few Words.

First, Gods free love From Eternity, placed on his Covenant people. The Lord that hath chosen Jerusalem, &c. God at the first, chose the seed of Abraham

#### 46 *Christ's Fidelity the only Shield*

*brahim, Isaac and Jacob, to be a People to himself, above all the Nations of the Earth, Psal. 105. 6. And Avouched them to be His peculiar People, Deut. 26. 16. He chose the land of Judea, to be the place of their abode, and there he chose the City of Jerusalem, or the Vision of Peace, as the name signifies, in which his People might enjoy Peace and Quietness; after their Travails, Toils and Troubles in the Wilderness, where the Thrones of Judgment were established, Psal. 122. 5. Where also the Temple was builded, and the Worship and Ordinances of GOD, Celebrated, and the tokens of Gods presence were placed. So that Audience, and Acceptance of prayers, might be expected, when offered towards this City and House, 1 Kings 8. 44. Hence by a Metonymie of the City, put for the inhabitants, it notes the People of Jerusalem, and by a Synecdoche of the part for the whole, implies That whole People which was in Covenant with GOD in those days, which did also figuratively represent, the Evangelical Church, the Heavenly Jerusalem, Heb. 12. 32. Now Choosing is an act of Freedom and Liberty in GOD; and a Testimony of Love  
and*

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and Mercy, to such as are Chosen; by which he is inclined to help them in Misery.

*Secondly, HIS Particular Favour, in delivering Joshua and them, from the Babylonish Captivity, Is not this a Brand, &c. Where GOD hath begun to shew special favour, he will compleat, it in opposition to Earth and Hell. As he said, so the Lords People find it, GOD is not a Man that he should Lye, Numb. 23. 19. (i. e.) as to his Promise, nor that he should fail in his Providence, to carry on those works, in which he hath made such Blessed beginnings, Is not this a brand pluckt out, &c. (i. e.) with an holy pittie rescued, when all on a light fire, now CHRIST is brought in, using this argument in his Intercession for his People, who in imitation of him may also use it for themselves, and it seems thus to be framed (q. d.) KNOW O Satan, GOD the FATHER, hath begun to own Joshua and the People, in their deliverance in part, and that may encourage them to expect all that remains, for the LORD will perfect what concerns them, and will not forsake the works of his own Hands, because*



**48** *Christ's Fidelity the only Shield*  
*because His Mercies endure for ever. Psal.*  
138. 8. The force of argument then,  
for clearing the Proposition lyes in  
these Two Assertions.

*First, GOD in choosing Of and Co-*  
*venanting With a Person or People,*  
doth engage all his Glorious Attri-  
butes, for their good as the matter  
doth require. When he Declareth he  
will be their GOD. all his Sufficiency  
and Efficiency, is for them, (*i. e.*) to  
the utmost of what he hath Engaged by  
Covenant: Hence his Negative, Positive,  
and Relative Attributes, do recommend  
him as a proper Object of Faith, for  
present help to his People in time of  
Trouble, Psal. 46, 1. So that humble  
Reminding him of his Covenant, doth  
in its own Nature prevail with him  
to exert His *Wisdom, Power, Goodness,*  
*Truth and Faithfulness, &c.* in a pro-  
portionable degree, to Relieve the Dis-  
tressed; as their occasion doth or may  
require: *For he Remembred his Covenant,*  
*and Repented according to the Multitude of*  
*his Mercies, Psal. 106. 45.*

Secondly, *Where GOD hath given*  
*some Experience of his Mercy, it is to be*  
*used as an Argument to prevail with him,*  
*for*

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*for what we may further stand in need of.* Thus in the Text, *Joshua* is as a Brand pluckt out of the Fire, and therefore may *Depend* on it, to be *Established* in the *Priesthood*, and *Owned* accordingly. Thus then the scope of the Proposition is cleared up, *viz.* When God hath taken a person or people into Covenant, and shewed them special Favour, *The Gates of Hell* (as our Saviour saith, Mat. 16. 18.) *shall Never prevail against them.* Lastly,

PROPOSITION VI.

*The GREAT GOD, doth mannage all his designs of Mercy to his People, under the Gospel dispensation, in and through the Mediator.*

The very Tenure of the Gospel Covenant, is such; and the Terms thereof, are so *Methodized*, as to introduce a necessity of depending on a *Mediator*. The whole Transaction of the *Gospel Covenant*, betwixt the *GREAT GOD*, and *Fallen Man*, is by the *Mediator*; hence it is on better Terms, than the Covenant of Works, *Heb. 8. 6.* Under the New Covenant, all Addresses To God, are by the Mediator,  
D *Heb.*

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*Heb. 4. 15, 16.* and all Communications of Grace *From* God, are by the Mediator, *John 1. 16.* Here then three things are briefly to be considered.

First, **JESUS CHRIST** is appointed according to the method of the Covenant of Grace, to be the only Mediator betwixt God and Man, *1 Tim. 2. 5.* For there is **ONE GOD**, and **ONE MEDIATOR**, betwixt **GOD** and Man, the Man-Christ-Jesus. And He is the Mediator of the New Covenant, *Heb. 12. 24.* To his Mediatorial Office, is to be referred; His Intercession with **GOD the FATHER**, for all Good to his Elect; which he Ever Liveth to Discharge, *Heb. 7. 25.* By Him our Prayers Ascend to **GOD**, *Heb. 4. 14.* By Him all Answers of Grace from **GOD** Descend to us. Hence he promiseth, *Whatsoever ye shall ask the Father in my Name, he will give it, John 16. 23.*

Secondly, In the Management of this Office, He is invested with Kingly Power. He is a **KING** for Dignity, *Psal. 2. 6.* A **KING** for Authority of Government: **KING** of **KINGS**, and **LORD** of **LORDS**, *Rev. 19. 16.* A King for Judgment, All Judgment is Committed unto Him, *John 5. 22.* And  
it

*against Satans Malignity.* 51

it shall finally be *Managed* by Him,  
*Mat. 25. 34, & 41.*

Thirdly, *It is one special Administration of CHRIST's Mediatorial Kingdom, to Oppose, Suppress, and Destroy the Kingdom and Power of Satan, that Grand Enemy of the Souls, and Salvation of Men.* Betwixt CHRIST's Kingdom and Satans Kingdom, there is a direct Contrariety and Opposition: Now Contraries do mutually endeavour to Overcome each other, and bring them to Nought. Hence, when CHRIST's Kingdom goes up, Satans must go down; on this special Errand, our Saviour is said to come into the World: *For this the Son of God was manifested, that he might destroy the Works of the Devil,* 1 John 3. 8. He was Incarnate, not only to Oppose his most Secret Insinuations and Temptations; but to Overpower his most Violent motions, and hostile Invasions, when he rushes in; the Titles of the God of this World 2 Cor. 4. 4. And the Prince of this World, who is by CHRIST Dismantled of his Dignity, and Cast out of all his Power and Dominion, which he had over the Children of Men, John 12. 31. The Reason is, by CHRIST's Execution of his Kingly Office in Heaven, Satans Power is

D 2                      *Suppressed,*

## 52 *Christ's Fidelity the only Shield*

*Suppressed, and the Prince of this World is judged, John 16 .8. (i. e.) Condemned to Lose all his Authority, that His Kingdom may be no more; such then Was and Is the Divine Authority and Power of CHRIST-MEDIATOR; that he could have Rebuked, and Totally Vanquished Satan by his own Power, Who is over All God Blessed for ever, Rom. 9. 5. But was pleased rather, to Magnify his Mediatorial Capacity, presenting it to us, as a blessed Rule to direct us in our Addresses to GOD; the Name and Merits of the LORD JE-US, being so Acceptable with the FATHER, because every way corresponding with his Designs of Grace to the Souls of men Revealed in the Gospel.*

The APPLICATION  
of this Doctrine to our selves  
remains now to be Attended.

### U S E I.

And First, *Let it be for solemn WARNING, and Awakening, to all of us that are before the Lord at this time, and to all other of this whole People, who shall come to the Knowledge of these direful Operations*

*against Satans Malignity.* 53

*rations of Satan, which the HOLY  
G O D hath permitted in the midst  
of us.*

The LORD doth Terrible things  
amongst us, by lengthening the Chain  
of the *Roaring Lyon*, in an Extraordi-  
nary manner; so that the *Devil* is  
*come down in Great Wrath*, Rev. 12. 12.  
Endeavouring to set up his *Kingdom*,  
and by Racking Torments on the *BO-  
DIES*, and Affrightning Representa-  
tions to the *Minds* of many amongst  
us, to Force and Fright them to be-  
come his Subjects. I may well say  
then, in the Words of the Prophet,  
Mich. 6. 9. *The LORDS Voice Cri-  
eth to the City*, and to the Country al-  
so, with an Unusual and Amazing  
Loudness, *and the Man of Wisdom* (or  
Substance) *will see his Name: Hear ye  
the Rod and Who hath appointed it.* Sure-  
ly it warns us, to *Awaken* out of all  
Sleep, of *Security* or *Stupidity*; to A-  
rise, and take our Bibles, turn to, and  
Learn that Lesson, not by *Rote* only,  
but by *Heart*, 1 Pet. 5. 8. *Be SO-  
BER, be VIGILANT; because  
your Adversary the Devil, goes about as  
a ROARING LYON, seeking  
whom amongst you he may Distress,*  
D 3 *Delude,*



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*Delude*, and *Devour*. And let this Warning have suitable Impressions on us all.

*First*, According to our Spiritual State, respecting our *Regeneracy*, or *Unregeneracy*: And therefore,

1. Let *Regenerate Souls*, that are in good hope of their Interest in GOD, and his Covenant, stir up themselves to *Confirm* and *Improve*, *that Interest to the Utmost*. Under shaking Dispensations, we should take the faster hold of GOD by Faith, and cleave the closer to him, that *Satan* may not, by any of his Devices or Operations, draw us from our stedfastness of Hope, and Dependence on the GOD of our Salvation. We would hope we are Interested in the Everlasting Covenant of GOD, and Delivered from the *Raging Tyranny* of the *Raring Lyon*. It is good to be sure, and too sure we cannot be at any time, much less at such a time as this: That it may appear before *Angels* and *Men*, that we are Chosen unto Salvation by the GOD of *Jerusalem*, and are accordingly *Devoted* to him and to his service in an *Unviolable Covenant*, against which the *Gates of Hell* shall never have any power. And the clearing up that we are in Covenant with

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with GOD, is a Sovereign *Antidote*, against all Attempts of *Satan*, to bring us into Covenant with him or subjection To him. And in order to this, let us be Awakened.

First, To put our selves upon Faithful and Thorow Tryal and Examination, what hath been amiss. We all, even the Best of us, have by sin a hand and share, in Provoking GOD thus to let *Satan* Loose, in an unusual Manner, WHO can say he is Clean? This is a time then, for Solemn-Self-Examination.

In this time of Sore Affliction, there should be great Searchings of Heart, as there was for the Divisions of *Reuben*, Judg. 5. 19. GOD is a GOD of Wisdom, A Righteous and Holy GOD, and he never Afflicts the People of his Covenant without a Cause, and that Cause is always Just: We should go as far as we can in the Search, by the Light of Conscience, Conducted by the Rule of the Word, and when we can go no farther, we should Pray that Prayer of *Job*; Chap. 10. 2. Do not Condemn me; shew me wherefore thou Contendest with me. Yet was he Upright, and (even in GOD's Account;) One that Feared GOD, and Eschewed Evil Chap. 1. 8. The like Prayer *David* makes, Psal. 139. 23, 24. Search me

## 56 *Christ's Fidelity the only Shield*

*Oh GOD, and know my Heart, try me and know my thoughts. And see if there be any wicked way in me, &c.* These malicious operations of Satan, are the forest afflictions can befall a person or people: And if under the Consideration of *Grievous Calamities*, upon the People of GOD, the Nations round about, will *Inquire* with amazement *after the Cause*: Then surely the People themselves, ought strictly to *Examine*, as Deut. 29. 24. *What meaneth the heat of this Great Anger?* And to the making this Improvement of remarkable Afflictions, we are directed by the Example of the Church, Lam. 3. 40. *Let us Search and Try our ways, and Turn again unto the Lord.* Which leads to the second thing.

2. Add then to the former, *True and Unfeigned Reformation*, of whatsoever appears to be the *Provoking Evils* we fall into. He or They that to *Serious Examination*, (which must be supposed to include *Heartly Confession* of what hath been done amiss) Adds *Thorow Reformation*, may only hope to obtain *Pardoning Mercy* at the Hand of God, Prov. 28. 13. And may it not be said, even to the *Purest Churches*, as he said to them, 2 Chron. 28. 10. *But are there not with You, even with You,*  
Sins

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*Sins against the LORD your God. And certainly, no Provokings are so Abhorred of the Lord, as those of his Sons and Daughters, Dent. 32. 19. This Returning and Reforming then, is the Duty Required of, and Pressed upon Israel, or the visible Covenant People of God, when by sin they had departed from him, Hosea 14. 1. O ISRAEL, Return unto the Lord thy God, for thou hast fallen by thine Iniquity. Hence the neglect of this Returning, in those that are under many and great Afflictions, is very displeasing unto God, Amos 4. 11. And ye were as a Firebrand plucked out of the Burning, yet have ye not returned unto me, saith the Lord. Inasmuch, that obstinate persisting, in the neglect of it after Frequent Warnings, provokes the Lord to punish those that are guilty thereof, Seven and seven times more, Lev. 26. 23, 24. If we would then, avoid the Displeasure, and obtain the Covenant Favour of GOD, we must both in Profession, and Practice, fall in with the Example, of the formerly Degenerous, but afterwards Reformed Ephraim, Jer. 31. 18, 19. Turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned, I Repented, and after that*

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*I was instructed, I smote upon my Thigh, &c.* Then, and not till then, will the *Bowels of the LORD*, be turned within him, and his *Repentings* kindled together for us. Now that our *Reformation* may be unto *Divine Acceptation*, it must be,

First, *Personal* and particular. (*In Universalibus latet Dolus*) We commonly say, that which is every *Bodies* work, is no *Bodies* work. Every one is *Guilty*, in the *Provocation*, and therefore every one should apply themselves to *Reformation*. Every one of us should set our selves to do our *Own Duty*, and Repent of our *Own Sins*. There is an inclination in the best, to Charge the *Sins of others*, as the procuring cause of *GOD's Judgments*, and to reflect severely on the *Pride, Lukewarmness, Covetousness, Contention, Intemperance, and Uneven Conversation* of others; but we can hardly be brought, to smite upon our own *Breast*, and say, *What have I done?* Unless we be, in particular *Charged*, and *Convicted*, as *David* was by the Prophet *Nathan*, in 2 Sam. 12. 7. *Thou art the man.* Thou art he (*q. d.*) that art concerned in this *Provocation* by thy *Transgression*.

Secondly, *Reformation*, (by which we may

may clear up, that we are the Covenant People of God) must be *Universal*. We must turn from *All* and *Every* sin which hath been *Committed*, and apply our selves to the *discharge* of *Every* Duty, which hath been *neglected*. We must have no sinful Reserves, as he, 2 Kings 5. 18. *In this thing pardon thy Servant*, &c. He was *Convicted* it was a *Sin*, that needed *Pardon*, and yet would fain be *Excused* in the Commission thereof. Thus *Junius*, and *Trem.* and the *Dutch* Annotators translate it, and *Pisc.* Interprets it of his desire to continue in that *Office*, which he could not with good Conscience discharge. Though some Learned and Judicious understand it as a craving of pardon for what he had therein done amiss in time past. In short, so far as we are guilty of *Reservations* in our Reformation, so far will there remain a *Cloud* upon the *Evidences* of our *Covenant Interest* in *GOD* that *hath Chosen Jerusalem*. This to Regenerate Souls. Secondly then

Let *Unregenerate Sinners*, be warned and awakned, to get out of that *Miserable State* of sin, and consequently of *subjection to Satan*, (That *Tyrannical*, *Implacable*, and *Indefatigable*, Enemy of



60 *Christs Fidelity the only Shield*  
of Souls) in which you are. O break  
off your sins by Repentance, and your  
Iniquities by a saving closure with the  
LORD JESUS CHRIST, for *Justifica-*  
*tion, Sanctification and Salvation*, That  
ye may be delivered, from the Power,  
and Dominion of *Satan*, under which  
you are ensnared, to do his will, altho'  
utterly cross to the will of GOD, and  
may be *Translated*, into the Kingdom  
of the Lord Jesus; the *Dear Son of*  
*God*, and Blessed Saviour of the Souls  
of men, *Col. 1. 13*. Being by infinite  
mercy, *Recovered* out of the snare of  
the Devil, who are (now) taken Cap-  
tive by him at his will. *2 Tim. 2.*  
*26. Awake, Awake* then, I beseech you,  
and remain no longer under the Do-  
minion of that *Prince of Cruelty* and  
Malice, whose Tyrannical Fury, we  
see thus exerted, against the *Bodies*  
and *Minds* of these afflicted persons.  
Surely no Sinner in this Congrega-  
tion, who is *sensible* of his Bondage  
to *Satan*, that cruel (and worse than  
Egyptian) *Task-master*, and *Tyrant*,  
can be willing, to continue quietly, in  
subjection to him one day or hour  
longer. Thus much in respect of the  
Spiritual State of men.

Secondly, This *Warning* is directed

*against Satans Malignity.* 61

to all *manner of persons*, according to their condition of life, both in *Civil and Sacred Order*: Both *High and Low, Rich and Poor, Old and Young, Bond and Free.* O let the observation of these amazing Dispensations of GOD's unusual and strange Providence, *quicken* us to our *Duty* at such a time as this, in our respective *Places and Stations, Relations, and Capacities.* the GREAT GOD, hath done such things amongst us, as do *make the Ears of those that hear them to Tingle*; Jer. 1. 3. and serious Souls, are at a *loss* to what these things *may grow*; and what we shall find to be the end, of this dreadful visitation, in the permission whereof the *Provoked GOD as a Lyon hath Roared*; who can but *Fear*? The LORD hath *spoken, who can but Prophecy*? Amos 3. 8. The Loud Trumpet of God, in this Thundering Providence, is *Blown in the City*, and the Eccho of it, heard through the *Country*, surely then, the *People* must, and ought to be afraid, Amos 3. 6.

U S E II.

Let it be for DEEP HUMILIATION,  
to the people of this place, which is in  
*special*

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*special under the Influence of this Fearful Judgment of GOD.* The LORD doth at this day, manage a great controversy with You, to the astonishment of your selves and others, You are therefore to be deeply humbled, and sit in the dust Considering.

First, *The signal hand of God, in singling out this place, this poor Village, for the first seat of Satans Tyranny, and to make it (as 'twere) the Rendezvous of Devils, where they Muster their infernal forces appearing to the afflicted, as coming Armed, to carry on their malicious designs, against the Bodies, and if God in mercy prevent not, against the Souls of many in this place. Great Afflictions, attended with Remarkable Circumstances, do surely call for, more than ordinary degrees of Humiliation.*

But Secondly be humbled also, *That so many Members of this Church, of the LORD JESUS CRHIST, should be under the Influences of Satans malice, in these his Operations; some as the Objects of his Tyranny, on their Bodies to that degree of Distress, which none can be sensible of, but those that see and feel it, who are in the mean time also, sorely distressed in their Minds,*

by

by frightful Representations, made by the *Devils* unto them. Other professors, and visible Members of this Church, are under the awful *Accusations*, and Imputations of being the *Instruments* of *Satan* in his mischeivous actings. It cannot but be matter of deep humiliation, to such as are Innocent, that the Righteous and Holy GOD, should permit them to be named, in such pernicious and unheard of practices, and not only so, but that HE who cannot but do right, should suffer the stain of suspected Guilt, to be as it were *Rubbed on*, and *Soaked in*, by many fore and amazing Circumstances; and it is matter of soul abasement, to all that are in the Bond of GOD's Holy Covenant in this place, that *Satans* seat should be amongst them, where he attempts to set up *his* Kingdom, in opposition to *Christ's* Kingdom, and to take some of the Visible Subjects of our LORD JESUS, and use at least their shapes and appearances, instrumentally, to *Afflict and Torture*, other Visible Subjects of the same Kingdom. Surely his design is, that CHRIST's Kingdom, may be *Divided against it self*, that being thereby weakened, he may the better take Opportunity to set

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set up his own *Accursed powers* and  
Dominions. It calls aloud then, to all  
in this place, in the Name of the  
Blessed JESUS and words of his Holy  
Apostle; 1 Pet. 5. 6. *Humble your selves*  
*under the mighty hand of God*, thus lift  
up in the midst of you, and he shall  
*Exalt, Save, and Deliver you, in due time.*

### U S E III.

It is matter of *TERROR, Amazement,* and *Astonishment,* to all such  
wretched Souls (If there be any here  
in the Congregation, (and God of his  
infinite mercy grant that none of you  
may ever be found such) as have given  
up their Names, and Souls to the Devil:  
Who by *Covenant Explicite or Impli-*  
*cite,* have bound themselves to be his  
Slaves and Drudges, consenting to be  
Instruments, in whose shapes, he may  
Torment and Afflict their Fellow-  
Creatures (even of their Own kind,)  
to the amazing and astonishing of the  
standers by.

I would hope, I might have spared  
this Use, but I desire (by divine assist-  
ance) to declare the whole Counsel  
of God; and if it come not as *Con-*  
*viction* where it is so, it may serve  
for

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for *Warning*, that it may *never* be so : For it is a most dreadful thing to consider, that any should change the *Service* of GOD, for the *service* of the *Devil*, the worship of the *Blessed* GOD for the worship of the *Cursed Enemy*, of GOD and *Man*. But Oh! (which is yet a thousand times worse) how shall I name it? If any that are in the *Visible Covenant* of God, should break that Covenant, and make a *League with Satan*, if any that have set down and eat at CHRIST's Table should so lift up their *Heel against him*, as to have *Fellowship at the Table of Devils* ; and (as it hath been represented to some of the Afflicted) *Eat* of the Bread, and *Drink* of the Wine, that *Satan hath mingled*. Surely if this be so, the Poet is in the right ; *Audax Omnia perperâ, Gens Humana ruit, per Vetitum nefas*. Audacious Mortals are grown to a fearful height of Impiety. And we must cry out in Scripture Language, and that *Emphatical Apostrophe* of the Prophet *Jeremy* ; chap. 2. 12. *Be astonished O ye Heavens at this, and be Horribly afraid ; be ye very Desolate, saith the Lord*.

Now Terrors may justly seize upon those, that have so done, on these accounts.

First,



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First, *All Mankind* is now (as well by Gods Authority, as their own Interest) set against you. You have proclaimed your selves *Mortal Enemies* to all men, and they cannot but *Mortally Hate* and Abominate you. If you are in League with the **DESTROYER**, what is said of *Ishmael* is true, not only of Satan, but also of you, Gen. 16. 12. *His Hand will be against every man and every mans hand against him*: So every mans hand is, and will be against you, to Accuse, Condemn, Destroy and cut you off, from the Land of the Living: The *Enmity* that God in just Judgment placed; betwixt the *Old Serpent* and the *Woman*, and betwixt her *Seed*, and his *Seed*, Gen. 3. 15. is Improved to the *Height* against you, as you *Stand*, *Look* and *Act*, like your *Father* and *King* the Devil.

2. If you have been guilty of such *Impiety*, The *Prayers* of the *People* of God, are against you on that account. It is their Duty, to pray daily, that Satans Kingdom may be *Suppressed*, *Weakened*, *brought down*, and at last *Totally destroyed*; hence that all *Abettors*, *Subjects*, *Defenders*, and *Promoters* thereof, may be utterly *Crushed* and *Confounded*. They are constrained,

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to Suppress that Kindness and Compassion, that in their Sacred Addresses, they once bare unto you (as those of their own kind, and framed out of the same mould) Praying with one consent, as the Royal Prophet did against his malicious Enemies (*the Instruments of Satan*) Psal. 109. 6. *Set thou a wicked man over him, and let Satan stand at his Right-hand* (i. e.) to withstand all that is for his good, and promote all that is for his hurt, and verse 7. *When he is Judged, let him be Condemned, and let his Prayer become Sin.* What a miserable condition must they be in, who have all the Faithful, that have Interest in Heaven thus engaged against them? But

Thirdly, If this seems a light thing KNOW, That if you are in Covenant with the Devil, the Intercession of the BLESSED JESUS is against you, for your Contract with his Grand Implacable Enemy. His Prayer is for the Subduing of Satans Power and Kingdom, and the utter Confounding of all his Instruments. He is exalted at the Right-hand of GOD, to make Intercession for his Elect, as also expecting, till all his Enemies (and such are All the Sworn Subjects and Vassals of Satan)

be

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*be made his Footstool (i.e.) put to shame, and everlasting Contempt, Psal. 110. 1. Heb. 10. 13. Hence in the Text, He intercedes with GOD the FATHER for Joshua and the People, against Satan and all his Powers and Instruments. And the LORD (i.e.) (the INTERCESSOR) said unto Satan, the Lord Rebuke thee, &c.*

Lastly, if it be so, *Then the GREAT GOD is set against you. The Omnipotent JEHOVAH, One God in Three Persons, FATHER, SON, and HOLY GHOST, in their Several Distinct Operations, and all Their Divine Attributes, are ingaged against you: As it hath been already noted, they are against Satan: Even so because you are his Offspring, Officers, and Instrument of mischiefs, cruelty; murder, &c. Against you. You justify the Old Subjection, made by our first Parents in the Transgression, of themselves (and for theirs) to the Dominion of Satan, and shew, that if it were to be done again you would do the same. Therefore KNOW YE, that are guilty of such Monstrous Iniquity, That since you are the People, that have no more understanding, than to forsake the Covenant of your God, to enter into Covenant with*

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with Satan ; He that made you will not save you, and he that formed you will shew you no favour, Isa. 27. 11. And so you are utterly undone for ever, unless by the Infinite Power and Mercy of GOD, you are rescued out of the horrible Pit, and snare of THE Destroyer. Be assured, that although you should now Evade, the Condemnation of mans Judgment, and escape a violent death by the Hand of Justice : Yet unless God shall give you Repentance, (which we heartily pray for) there is a day coming, when the Secrets of all Hearts shall be revealed by JESUSCHRIST, Rom. 2. 16. Then, Then your sin will find you out ; and you shall be punished with Everlasting Destruction, from the Presence of the LORD, and Doomed to those Endless, Easeless and Remediless Torments, Prepared for the Devil and his Angels, Mat. 25. 41

The Reverend Mr. Simmes, *sometimes* since Minister of this Country, coming into Prison to a Condemned Witch ; tho' he knew her not, yet she took Knowledge of him, and said, O Mr. Simmes, I remember a Text you Preached on in England Twenty Four Years since, from those Words, Your Sin will find you out, for I find it to be true in my own Case.

## U S E IV.

Let it be for **C A U T I O N**  
*to all of us that are before the Lord:*

As ever we would prevail with **GOD**,  
 to prevent the spreading of this sore  
 Affliction, and to Rebuke Satan for us  
 let us take heed of *Sideing with, or giving*  
*place unto the Devil*, Eph. 4. 27. *Neither*  
*give place to the Devil*, yield no sub-  
 jection to him, *No not for an Honour.*  
 Thus we may be said to do in gene-  
 ral, when we give way voluntarily,  
 to the Comission of any sin, he that  
*Committeth sin (i. e.) sineth sciens, volens,*  
*wittingly and willingly is of the Devil,*  
*1 John 3. 8. (i. e.) Joyns with him in*  
 his Rebellion against **GOD**, hence the  
 more there is of a Mans Will in any sin,  
 the more he is renderd like *Satan*, who  
 willeth nothing but sin from the begin-  
 ning. *Ibid.* And it gratifies the Devil,  
 because the Man appears *Captivated* by  
 that sin, hence so far as the Regene-  
 rate fall into *Known sin*, they please the  
 Devil, and are (*in a sort*) guilty of  
*Yielding* to him, and *siding* with him.

And we do especialy give place to  
 him by these sins.

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First, *By giving way unto Sinful and unruly Passions, such as Envy, Malice, or Hatred of our Neighbours and Brethren.* These Devil-like, corrupted Passions, are *Contrary unto*, and do endanger the letting in *Satan* and his *Temptations*, yea he generally, comes into the soul at these *Doors*, to captivate any person to the Horrid sin of *Covenanting* with him. These are greedy and *Insatiable Passions*, that strike at the Being as well as the good of the Object, and to gratifie these, many have been *Overcome* by *Satans* temptations, so that (as the wise man saith in another case) *He hath cast down many Wounded, yea many strong men have been slain by him*, Prov. 7. 26. And as for you of this place, you may do well *seriously to Examine*, whether the LORD hath not in Righteous Judgment sent this *Fire* of his Holy displeasure, to put out some *Fires* of Contention, that have been amongst you, by which the *Fruits of the Spirit* Gal. 5. 22. Have been (*as I may say*) much Blasted, and the *Fruits of the Flesh* Cherished to maturity, so as to threaten the *Cheaking* of All that is good, with the *Principles* thereof; through the malice of your *Adversary the Devil*, who is now  
come



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come down among you, with Open mouth as a *Roaring Lyon to Devour you*: By setting you one against another with earnestness, *He sows discord amongst Brethren* (both in *Civil* and *Sacred Order*) Prov. 6. 19. Stirring them up to *Bite and Devour* one another, that *they may be Consumed one of another*, Gal. 5. 15. Upon this ground the Apostle brings in this Caution Eph. 4. 26. *Let not the Sun go down upon your wrath, Neither give place to the Devil.* Inveterate *Anger* and *Ill-will*, makes way for the Devil, and gives place to him. And the same we do

Secondly, *By using Indirect means to Prevent or Remove this Affliction; and trying Unwarrantable projects, to reveal Secrets, or Discover future events.* When persons have been under long exercise, those about them are very desirous, to *Relieve* them out of, or *Prevent* those grievous fits, of Diabolical tortures, with which they are distressed. And hence do not consider the Efficacy or Tendency of those things they use. I call such *Indirect means*, as being duely observed, cannot be found to have any *Natural* or *Physical* virtue in them, to produce the *Desired Effect* of themselves: Nor yet have  
any

any warrant from the word of GOD, which if they had; ought to be believed and depended upon, to produce the *Effect* for which they were *Instituted*; tho' never so mean in their own Nature. Because the *Power* of the GREAT GOD is engag'd, to uphold the decisive influence of his own instituted Means, as we find in the *bitter Water which caused the Curse*, Numb. 5. 17. which was only compounded, of *Holy Water*, (or common Water set apart unto sacred use) and the *dust of the Floor of the Sanctuary*; this we may imagine had not any Physical Influence in its own Nature, proportionable, to such a *solemn effect* or consequence, as was in that case appointed thereunto; it must then depend, *wholly and only*, on the Divine Institution of it, to be for the *Cursing*, or *Clearing* of the Woman as she was in the sight of GOD, *Guilty* or *Not Guilty*; as we read, ver. 27 and 28. viz. if *Guilty*, her *Belly should Swell*, and her *Thigh should Rot*; if *Clear*, she *should be Free*, (i. e.) from any hurt, and *should conceive Seed*. But seeing we find no means instituted of GOD, to make *Trial* of *Witches*, or to *Charm* away *Witchcraft*, (both which are a kind of *Witchcraft*) we are to ex-

E

pect

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pect *Effects* in the ordinary course of Providence, suitable to the natural Virtue of *Causes*, and means used accordingly; but what is otherwise, must be of the *Nature of Incantments*; these indirect means, are such as, *Burning* the Afflicted Persons Hair; pairing of *Nails*, stopping up and boyling the *Urine*. Their *Scratching* the Accused, or otherwise *Fetching Blood* of them, with many more, which I forbear to mention, least *unwary Persons* should be inclined to try these Diabolical Feats. But as to the *Effect*, this is plainly found, a *Giving place to the Devil*; for he giving way to it, and *Ceasing to Afflict*, upon the use of it, brings such Projects into esteem, and *Gains* to his own Devices (for I can call them no better) too much *Credit* and *Observance*: For hence such as use them, finding him *flee* thereupon, are encouraged to the *Frequent* use of them, and are (as a Learned Writer saith) made *Witches*, by endeavouring, to Defend themselves against *Witchcraft*, and using the Devils *Shield*, against the Devils *Sword*, or (as I may allude) going down to the Philistines, to have those Weapons *sharpened* and *pointed* with which we intend to Fight against them.

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In a Word, is it because there is not a GOD in the midst of us, able to *Rebuke* and *Vanquish* Satan, in all his Operations? If there be, then away with whatsoever hath not Scripture Precept or President for its Warrantee. And let us use those Weapons, which are not *Carnal* but *Mighty through GOD*, to the pulling down strong Holds, &c. 2 Cor. 10. 4. Thus may we put to the worse, those *Principalities* and *Powers* of Darkness which do in such a fearful manner, *Wrestle* and *Contend* with us at this time, *Eph. 6. 12.*

But I must not Conclude this Particular, without testifying against some other Practices amongst us Condemned by the Rule of GOD, and Writings of Learned and Judicious Men as yielding to, and tampering with the *Devil*, viz. the *Sieve* and *Scyffers*; the Bible and Key; the white of an Egge in the Glasse; the Horse-shoe nailed on the Threshold; a stone hung over the Rack in a Stable, with many more; which I would not make known to any, that are ignorant of them; because they are no better than *Conjurations*, and if in the use of them *Discoveries* are made; or Effects produced, to the gratifying their sinful Curiosity in any

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degree it must be from the Devil, and not from GOD; who never instituted any such ways, *by and in which*, to discover *Secret Things* or *Future Events* to the Children of Men: Hence such as by these Experiments, adventure to *play on the hole of the Asp*, and approach unto the *Den* of the *Dragons*; are in great danger to become a *Prey* unto Satan's *Malice*, being (or ever they are aware) *seduced* by his *subtilty*, into an intire subjection to his *Infernal Powers*, so as at last to be destroyed by him, and cast with him, into the Lake that Burneth with *Fire* and *Brimstone* for Ever.

*Thirdly*, Give no place to the Devil by *Rash Censuring* of others, without sufficient Grounds, or *False Accusing* any willingly. This is indeed to be like the Devil, who hath the Title ( $\Delta\iota\alpha\beta\omicron\lambda\omicron\varsigma$ ) in the Greek, because he is the *Calumniator*, or *False Accuser*.) Hence when we read of such Accusers in the Latter Days, they are in the Original called ( $\Delta\iota\alpha\beta\omicron\lambda\omicron\varsigma$ ) *Calumnatores*, 2 Tim. 3. 3. It is a time of Temptation amongst you such as never was before: Let me intreat you not to be lavish or severe in reflecting, on the *Malice* or *Envy* of your Neighbours, by whom any of you have been

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been accused, lest whilst you falsely charge one another, *viz.* The Relations of the *Afflicted*, and Relations of the *Accused*; the *Grand Accuser* (who loves to Fish in Troubled Waters) should take advantage upon you. Look at Sin the *procuring* cause, GOD in Justice the *Sovereign Efficient*, and *Satan* THE *Enemy*, the *principal Instrument*, both in Afflicting some, and Accusing others: And if Innocent Persons be suspected, it is to be ascribed to GOD's *Pleasure*, supremely permitting, and *Satans Malice* subordinately troubling, by Representation of such to the Afflicting of others, even of such as have all the while, we have reason to believe, (especially some of them) no kind of *Ill-will*, or *Disrespect*, unto those that have been complained of by them. This giving place to the Devil *Avoid*, for it will have uncomfortable and *Pernicious Influence*, upon the Affairs of this place, by letting out Peace, and bringing in Confusion, and every evil Work, which we Heartily pray GOD, in Mercy, to prevent.

\**Fourthly* and Lastly, Then we give place to the Devil, *When we are guilty, of Unbelief of GOD, and his Power Promise and Providence; for our benefit*



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*and relief under our Troubles.* Unbelief  
betrayed our first Parents, to the first sin.  
The Devil in the Serpent, first moved them  
to *Question* the truth of the Threatning,  
and so they came to *Deny* it, *Gen. 3. 1,* &  
yielding to the God of this World,  
the *Author* and main Fomenter of *Un-*  
*belief*, by and in which he Reigns over  
the Children of Perdition, *2 Cor. 4. 4:*  
Unbelief is a Mother Sin, and there  
are many Sins, to which Men could  
not be drawn, were it not for the  
*Unbelief* of the Threatnings, denounced  
in the Word of GOD, against that  
*sin*, which they do so boldly perpetrate,  
and of the *Promise* made unto the con-  
trary *Duty*, which they do so abomin-  
ably neglect. Indeed Unbelief of the  
*Truth* of GOD's Promise, or *Efficacy* of  
*His* Providence, extending towards us  
(these being *Inseperable Attributes* of  
the Blessed GOD) brings in Question,  
*whether he is, or hath a Being.* For he  
can as soon cease to *Be*, as to be most  
*Powerful*, most *Faithful*, most *Gracious*,  
and *Bountiful*, which are all Attributes  
relating to his Providence, and this is  
to go away from GOD, *For he that*  
*cometh to GOD must believe that he is,*  
*Heb. 11. 6.* Hence the Apostle Cauti-  
ons

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ons even the Brethren that they may not be Guilty of it, Heb. 3. 12. *Take heed Brethren, lest there be in any of you, an evil Heart of Unbelief, Departing from the Living God.* Intimating, that so far as the best fall into Unbelief, they go from GOD, and so far must needs give place to the Devil. For there are but these Two Rulers, over all Men in the World, and all that leave the one, go to the other. But to proceed.

U S E V.

Let it be for EXHORTATION, and Direction, to this whole Assembly, and to all others that shall come to the Knowledge of these Amazing Dispensations; Here then give me leave to press those special Duties, which all Persons are concerned to put in Practice, at such a time as this.

*First, Be we Exhorted and Directed, To Exercise True Spiritual Sympathy with, and Compassion towards, those Poor Afflicted Persons, that are by Divine Permission, under the Direful Influences of Satans Malice. A Deep sense of all these things, and being Heartily affected with*  
E 4 *them,*

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them, makes way for, and stirs up unto, those other Duties which are now incumbent on us. I fear we are not enough affected with this solemn Providence, unless it be those few that have seen these fearful things who by their *Eyes*, have had their *Hearts* affected accordingly. There is a Divine Precept enjoining the practice of this Duty, Heb. 13. 2. *Remember them that suffer Adversity, as being your selves also in the Body; (i. e.)* being of the same Mould; in the same mortal and frail Estate; and therefore liable to the same Affliction, if the Holy GOD should please to permit *Satan* to bring it upon us: Let us then be deeply sensible, and as the *Elect of GOD*, put on *Bowels of Mercy*, towards those in *Misery*; Col. 3. 12. Oh *Pitty*, *Pitty* them, for the Hand of the LORD hath touched them, and the Malice of *Devils* hath fallen upon them.

Secondly, Let us be sure to take unto us, and PUT ON the whole Armour of GOD, and every piece of it, let none be wanting. Let us labour to be in the Exercise and Practice, of the whole company of Sanctifying Graces, and Religious Duties. This Important Duty is pressed, and the particular pieces,  
of

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of that Armour recited, *Eph. 6. 11. & 13, to the 18.* Satan is Representing his Infernal Forces, and the *Devils* seem to come Armed, mustering amongst us. I am this day Commanded to Call and Cry an Alarm unto you, **ARM; ARM; ARM;** handle your Arms, see that you are fixed and in a readiness, as Faithful Soldiers under the Captain of our Salvation, that by the Shield of **FAITH**, *Ye and We All* may Resist the Fiery Darts of the Wicked. And may be Faithful unto Death, in our Spiritual Warfare, so shall we assuredly Receive the Crown of Life, *Rev. 2. 10.*

Thirdly, *Let us be Watchful, to take all advantages and strenuously to improve all means (unto which the Word directs us) for the managing our Spiritual Conflict, with the Powers of Darkness.* Let us admit no Parly, give no Quarter, let none of Satan's Forces or Furies, be more vigilant to hurt us, than we are to Resist and Repress them, in the **NAME**, and by the Spirit, Grace and Strength, of Our **LORD JESUS CHRIST.** Let us watch the first motions of the Enemy, for if we let him get within us, he will certainly be too hard for us.

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Let us take the Apostles Counsel; James 4. 7. *Resist the Devil and he will flee from you.* but (q. d.) If you yield to him by Flight, he will pursue you, to the very Death: Avoid therefore all fellowship with him, under any of his insinuating pre-ences, and let us *Wrestle*, vigorously, against *Principalities and Powers*, &c. Eph. 6. 12. Let us make sure, that in nothing we give them *advantage* against us, seeing (through Grace) we are not *Ignorant of Satan's Devices*, 2 Cor. 2. 11.

Fourthly, Let us *Ply the Throne of Grace*, in the Name and Merit, of Our Blessed Mediator, With our *Frequent, Faithful, and Fervent Prayers*. Let us be frequent in the Duty, taking all possible Opportunities. *Publick, Private and Secret*, to pour out our Supplications, to the GOD of our Salvation; Prayer is the most *Proper*, and *Potent Antidote*, against the Old Serpent's *Venomous Operations*. When *Legions of Devils*, do come down amongst us, *Multitudes of Prayers* should go up to GOD; for suitable Grace and strength, to *defend* us, from being deceiv'd, and destroyed by them, in that case of the Apostle Paul, when he was

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under the violent Assaults of a Messenger of Satan . He doubled and trebled his Ordinary Devotions ; *For this I besought the Lord thrice, that it might depart from me.* 2 Cor. 12. 8.

Again, Let us be Faithful in Prayer. The life of Prayer, lies in the Exercise of *Faith* therein. It is to the Prayer of *Faith* that the promise of *Answer* is made ; by him in whom all the Promises, are *Yea* and *Amen* ; Mat. 28. 21. *Whatsoever ye ask, Believing in my Name ye shall receive it.* Besides, it is said the Prayer of *Faith*, shall save the sick ; James 5. 15. (i. e.) *Whatsoever kind of sickness it is, under which they labour. Faith in Prayer engageth the Glorious Intercessor on our behalf, according to his Promise, and thereby makes way for us to be accepted with the FATHER, in all our Requests, Faith in CHRIST Exercised in Prayer, is the Token of GOD's Covenant, with his Elect under the Gospel, as the Bow in the Clouds, was the Token of his Covenant with the whole World, in the days of Noah ; Gen. 9. 12, 13. And through Christ it is prevalent, for him the Father heareth always, John 11. 42.*

Arch



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And therefore us also through him. For he hath made us accepted, in the Beloved, Eph. 1. 6.

Yet once more, Let ours be Fervent Prayers; even with our whole Heart, Psal. 119. 10. For such Prayer (only) hath the promise, of finding GOD and his Salvation. Then shall ye find me, when you seek me with all your Heart, Jer. 29. 13. Hence David pronounceth all those Blessed, that thus seek the LORD, Psal. 119. 2. This is when we do Rouze up our Soul, with all its Faculties unto Prayer, as the Psalmist doth unto Praise, Psal. 103. 1, 2. When our whole Soul, in all its Affections, are poured out before the Lord, as Hannah, 1 Sam. 1. 15. This Prayer is like to speed, we say amongst Men, *Qui timide rogat, doctet negare*; he that begs faintly, may expect a denial. And in this Case Justly; the Apostle James tells us, Let not such a Man as is Faint, Weak, Doubting in Prayer, Expect any thing of the LORD, James 1. 7. yet on the other hand, the same Apostle assures us the Effectual Fervent Prayer of a Righteous Man AVAILETH MUCH, Chap. 5. 16. This Faithful and Fervent Prayer, frequently put in practice, is the most

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Powerful *Exorcisme*, to drive away Devils; some of which, will not stir without it, Mark 9. 29. *This Kind can come forth by nothing, but by Prayer and Fasting.*

Let us then use this *Weapon*; It hath a kind of Omnipotency, because it interesteth us, in the help of THE OMNIPOTENT : *Satan*, the worst of all our Enemies, is called in Scripture a DRAGON, to note his *Malice*; a SERPENT to note his *Subtilty*; a LYON to note his *Strength*. But none of all these can stand before Prayer, the most inveterate Malice, (as that of *Haman*) sinks under the Prayer of *Esther*; Chap. 4. 16. The deepest policy (the Counsell of *Achitophel*) Withers before the Prayer of *David*. 2 Sam. 15. 31. And the Vastest Army (an Host of a Thousand Thousand Ethiopians) Ran away like some many Cowards, before the Prayer of *Asa*. 2 Chron. 14. 11, 12.

What therefore I say unto one, I say unto all, in this Important Case; PRAY, PRAY, PRAY.

*Fifthly*, and *Lastly*; To Our HONORED MAGISTRATES, here present this day, to Enquire into these things; Give me leave much Honour-  
ed:

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ed; to offer One Word, to your Consideration, *Do all that in you lies, to Check and Rebuke Satan*; Endeavouring by all ways and means, that are according to the *Rule* of GOD, to discover his Instruments in these *Horrid Operations*: You are Concerned in the Civil Government of this People, being invested with Power, by their Sacred MAJESTIES; under this Glorious JESUS, (the King and Governour of his Church) for the Supporting, of CHRIST's Kingdom, against all Oppositions of Satan's Kingdom, and his Instruments. Being Ordained of GOD to such a Station, *Rom. 13. 1.* We entreat you, *Bear not the Sword in vain, as v. 4.* But approve your selves, a Terror Of, and Punishment To, Evil doers; and a Praise to them that do well, *1 Pet. 2. 14.* Ever Remembering, that ye *Judge not for Men, but for the Lord*; *2 Chron. 19. 6.* And as his promise is, so our Prayer shall be for you, without Ceasing, that he would be *With you in the Judgment*, as He that can and will, *Direct, Assist, and Reward* you. Follow the Example of the Upright *Job, Chap. 29. 16.* Be a *Father to the Poor*; to these poor Afflicted Persons, (in pittiful and painful

*against Satans Malignity.* 87

ful Endeavours to help them) and the Cause that seems to be so dark, as you know not how to determine it, do your utmost in the use of all Regular means to *Search it out*. And if after all, it still remains too hard for you, carry it unto GOD by *Christ*, as the *Israelites* were ordered, to do theirs by *Moses*; Deut. 1. 17. *For the Judgment is GOD's, and the Cause that is too hard for you, bring it unto me and I will bear it.*

U S E VI.

The *Sixth* and Last USE, is in two Words of Comfort, to bear up the fainting Souls of those that are *Personally* under, or *Relatively* Concerned in, these direful Operations, of the GRAND *Enemy of Mankind*.

*First*, There is Comfort for you, in that ye are the *Visible Covenant People* of GOD. In General, this whole People of *New-England*, As to the main bulk of them (or in and by their Godly Leaders, who engage themselves and all under them both in *Civil* and *Sacred Order*) are in Covenant with GOD, and have many times (as such) been

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been *Signally* owned by him; notwithstanding all their *Defections* and *Degeneracies*. Besides, there are many that have both *Explicitely*, and *Implicitely*; *Visibly* and *Really* Devoted themselves to GOD: And are indeed of the Number Chosen by the GOD of *Jerusalem*; true Citizens of that *Jerusalem*; that is above, which is the *Mother* of us all, *Gal. 4. 26*. Yea, some of those, that are under these Afflictions, may plead these Priviledges, to prevail with the LORD, to *Rebuke Satan*, and *Deliver* them and theirs, from these his malicious and woeful Oppressions. Add to this, that there are scarce any, who are under the influence, of this Affliction, but are also under the *Solemn* Obligation, of a *Baptismal Covenant*, which in its own Nature, Obligeth them, to be *For God*, and is a valid Argument to plead with GOD to be for them, and against *Satan*. Put all these together, and surely we shall not cast away our Confidence in GOD, for Deliverance from these fore Calamities. For we are all his People on one account or other: And the LORD will not forsake his People, because it hath pleased him to make you his Psople, *1 Sam. 12. 22*. But Secondly,

2. There

2. There is Comfort, in Considering, that the LORD JESUS *the Captain of our Salvation, hath already Overcome the Devil.* CHRIST that Blessed Seed of the Woman, hath given this Cursed Old Serpent called the **Devil**, and Satan a Mortal and Incurable, Bruise on the Head, Gen. 3. 15. He was too hard for him in a *single Conflict*, Matth. 4. *Beg.* He Opposed his Power and Kingdom in the Possessed; he suffered not the Devils to speak, *Because they knew him* Mark 1. 34. He compleated his Victory, by his Death on the Cross, and Destroyed his Dominion, Heb. 2. 14. *That through Death he might destroy Death, and him that had the Powers of Death; that is the DEVIL; and by and after His Resurrection, made shew openly unto the World, that he had spoiled Principalities and Powers, Triumphing over them,* Col. 2. 15. Hence, if we are by Faith united to him, his Victory is an earnest and prælibation of our Conquest at last. All Satan's *struglings* now, are but those of a *Conquered Enemy*; to a Believer: And although He may give a Child of GOD; great Exercise, in his way to the Kingdom, such as may often bring him



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him to his Knees, in earnest prayers to GOD for more Grace, yet it may be truly said of him, which was *Prophetically* said of *Gad*, Gen. 49. 19. *A Troop shall overcome him, but he shall overcome at the last.* The Exaltation also, of Our LORD JESUS, doth assure us, that we shall be *Exalted*, to the Throne of Glory with him, Rev. 3. 21. Comfort we then, one another with these Words, That the GOD of Peace, even JESUS the Prince of Peace, will *Totally* and *Finally*, *Bruise Satan under our Feet*, and *that shortly*, Rom. 16. 20. It will be but a *Little, Little while*, before we shall enter *Into*, and take Possession Of, that place, into which there shall in no wise enter, any thing that *defileth*, *neither worketh Abomination*, or *maketh a Lye*, Rev. 21. 27. where we shall *sin* no more, *sorrow* no more, nor the *Spiritual Wickednesses*, *afflict* us any more for ever.

To Conclude; *The Lord is known by the Judgments which he Executes in the midst of us.* The Dispensations of his Providence, appear to be unsearchable, and his Doings past finding out. He seems to have allowed *Satan*, to afflict

*against Satans Malignity.* 91

And many of our People, and that thereupon he is come down in *Great Wrath*, threatning the Destruction of the *Bodies*, (and if the Infinite Mercy of GOD prevent not) of the *Souls* of many in this place. Yet may we say, in the midst of all the *Terrible* things which he doth in Righteousness; He alone is the GOD of our Salvation, who represents himself, as the Saviour of all that are in a low and distressed Condition, because he is good, and *His Mercie endureth for ever.*

Let us then Return and Repent, rent our Hearts, and not our Garments. Who can tell if the LORD will *Return* in Mercy unto us? And by his Spirit lift up a Standard, against the *GRAND Enemy* who threatens to come in like a Flood, among us, and overthrow all that is *Holy*, and *Just*, and *Good*. It is no small comfort to consider, that *Job's* Exercise of Patience, had it's Beginning from the *Devil*; but we have seen the end to be from the LORD. *James* 5. 11. That We also, may find by experience, the same Blessed Issue, of our present Distresses, by *Satan's* Malice. Let us repent of every Sin, that hath been Committed, and Labour to practice, every *Duty* which

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which hath been Neglected And when we are Humbled, and Proved for our good in the latter end : Then we shall assuredly, and speedily find, that the Kingly Power of Our LORD and SAVIOUR, shall be Magnified, in delivering his Poor Sheep and Lambs, out of the *Jaws* and *Paws* of the Roaring Lyon.

Then will JESUS the Blessed Anti-type of *Joshua*, the Redeemer, and Chooser of *Jerusalem*, *Quell*, *Suppress*, and utterly *Vanquish*, this *Adversary* of ours, with *Irresistable* Power and Authority, according to our Text. *And the LORD said unto Satan, the LORD Rebuke thee O Satan, Even the LORD that hath Chosen Jerusalem, Rebuke thee : Is not this a Brand pluckt out of the FIRE ?*

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# APPENDIX.

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*At the Request of several Worthy Ministers, and Christian Friends, I do here Annex by way of Appendix to the preceeding Sermon, some Brief Account of those Amazing things, which occasioned that Discourse to be Delivered. Let the Reader please therefore to take it in the Brief Remarks following, and Judge as GOD shall incline him.*

**I**T pleased God in the Year of our Lord 1692. to visit the People at a place called *Salem Village* in *NEW-ENGLAND*, with a very Sore and Grievous Affliction, in which they had reason to believe, that the Sovereign and Holy GOD was pleased to permit *Satan* and his Instruments, to Affright and

and Afflict, those poor Mortals in such an Astonishing and Unusual manner.

Now, I having for some time before, attended the work of the Ministry in that Village, the Report of those *Great Afflictions*, came quickly to my notice; and the more readily, because the first Person Afflicted, was in the Minister's Family, who succeeded me, after I was removed from them; in pitty therefore to my Christian Friends, and former Acquaintance there, I was much concerned about them, frequently consulted with them, and fervently (by Divine Assistance) prayed for them; but especially my Concern was augmented, when it was Reported, at an Examination of a Person suspected for Witchcraft, that my Wife and Daughter, who Dyed Three Years before, were sent out of the World under the Malicious Operations of the Infernal Powers; as is more fully represented in the following Remarks. I did then *Desire*, and was also *Desired*, by some concerned in the Court, to be there present, that I might hear what was alledged in that respect; observing therefore, when I was amongst them, that the Case of the Afflicted was very amazing, and deplorable; and the Charges brought against

against the Accused, such as were Ground of Suspensions yet very intricate, and difficult to draw up right Conclusions about them; I thought good for the satisfaction of my self, and such of my Friends as might be curious to inquire into those Mysteries of Gods Providence and Satans Malice, to draw up and keep by me, a Brief Account of the most Remarkable things, that came to my Knowledge in those Affairs; which Remarks were afterwards, (at my Request) Revised and Corrected by some who Sate Judges on the Bench, in those Matters; and were now Transcribed, from the same Paper, on which they were then Written. After this, I being by the Providence of God called over into *ENGLAND*, in the Year 1696; I then brought that Paper of Remarks on the Witchcraft with me; upon the sight thereof, some Worthy Ministers and Christian Friends here, desired me to Reprint the Sermon and subjoyn the Remarks thereunto, in way of *Appendix*, but for some particular Reasons I did then Decline it; But now, forasmuch as I my self had been an Eye and Ear Witness, of most of those Amazing things, so far as they came within the Notice of Humane Senses; and



and the Requests of my Friends were Renewed since I came to Dwell in *London*: I have given way to the Publishing of them; that I may satisfy such as are not resolved to the Contrary; that there may be (and are) such Operations of the Powers of Darkness on the Bodies and Minds of Mankind; by Divine Permission; and that those who Sate Judges in those Cases, may by the serious Consideration, of the formidable Aspect and perplexed Circumstances, of that Afflictive Providence; be in some measure excused; or at least be less Censured, for passing Sentence on several Persons, as being the Instruments of *Satan* in those Diabolical Operations, when they were involved in such a Dark and Dismal Scene of Providence, in which *Satan* did seem to Spin a finer Thred of Spiritual Wickedness, than in the ordinary methods of Witchcraft; hence the Judges desiring to bear due Testimony, against such Diabolical Practices, were inclined to admit the validity of such a sort of Evidence, as was not so clearly and directly demonstrable to Human Senses, as in other Cases is required, or else they could not discover the Mysteries of Witchcraft; I presume  
not

not to impose upon my *Christian* or *Learned* Reader; any opinion of mine, how far *Satan* was an Instrument in God's Hand, in these amazing Afflictions, which were on many Persons there, about that time; but I am certainly convinced, that the Great GOD was pleased to lengthen his Chain to a very great Degree, for the hurting of *Some* and reproaching of *Others*, as far as he was permitted so to do: Now, that I may not grieve any, whose Relations were either *Accused* or *Afflicted*, in those times of *Trouble* and *Distress*; I chuse to lay down every Particular at large, without mentioning any *Names* or *Persons* concerned (they being wholly unknown here) resolving to confine my self, to such a proportion of Paper, as is assigned to these Remarks, in this impression of the Book; yet that I may be distinct, shall speak briefly to the Matter under three Heads, *viz.*

(1.) Relating to the *Afflicted*. (2.) Relating to the *Accused*. And (3.) Relating to the *Confessing Witches*

*To Begin with the Afflicted.*

1. One or two of the first that were Afflicted, Complaining of unusual Illness, F their

their Relations used *Physick* for their *Cure*, but it was altogether in vain.

2. They were oftentimes, very *stupid* in their Fits, and could neither hear nor understand, in the apprehension of the Standers by, so that when *Prayer* hath been made, with some of them, in such a manner as might be audible in a great Congregation; yet when their Fit was off, they declared they did not hear so much as one Word thereof.

3. It was several times Observed, that when they were discoursed with, about *GOD* or *CHRIST*, or the Things of *Salvation*, they were presently afflicted at a dreadful Rate, and hence were oftentimes *Outragious*, if they were permitted to be in the Congregation, in the Time of the Publick Worship.

4. They sometimes told at a considerable Distance, yea, several Miles off, that such and such Persons were afflicted, which hath been found to be done according to the Time, and Manner they related it; and they said, the Spectres of the suspected Persons told them of it.

5. They affirm'd, That they saw the *Ghosts* of several departed Persons, who

at

at their appearing, did instigate them, to discover such as (they said) were Instruments to hasten their Deaths; threatening sorely to afflict them, if they did not make it known to the Magistrates; they did affirm at the Examination, and again at the Tryal of an accused Person, that they saw the Ghosts of his two Wives (to whom he had carryed very ill in their Lives, as was proved by several Testimonies) and also that they saw the Ghosts of *My Wife and Daughter*, (who dyed above three Years before) and they did affirm, that when the very Ghosts looked on the Prisoner at the Bar, they looked red, as if the Blood would fly out of their Faces, with Indignation at him: The Manner of it was thus; Several Afflicted being before the Prisoner at the Bar, on a sudden they fixed all their Eyes together, on a certain Place of the Floor before the Prisoner; neither moving their Eyes nor Bodies, for some few Minutes, nor answering to any Question which was asked them; so soon as that Trance was over, some being removed out of Sight and Hearing, they were all one after another asked what they saw, and they did all agree, that they saw those

*Ghosts* abovementioned; I was present, and heard and saw the whole of what passed upon that Account, during the Tryal of that Person who was accused to be the Instrument of *Satan's* Malice therein.

6. In this (*worse than Gallick*) Persecution by the *Dragoons* of Hell, the Persons afflicted were harrassed at such a dreadful rate, to write their Names in a Devil-Book, presented by a Spectre unto them; and One in my hearing said, *I will not, I will not Write, it is none of God's Book, it is none of God's Book; it is the Devil's Book for ought I know: And when they stedfastly refused to sign, they were told if they would but touch or take hold of the Book it should do: And Lastly, The Diabolical Propositions were so low and easy, that if they would but let their Clothes, or any thing about them, touch the Book, they should be at ease from their Torments, it being their Consent that is aimed at by the Devil in those Representations and Operations.*

7. One who had been long afflicted at a stupendous rate, by two or three Spectres, when they were (to speak after the manner of Men) *tired out*  
with

with tormenting of her, to *Force* or *Fright* her to sign a Covenant with the Prince of Darknes, they said to her, as in a Diabolical and Accursed Passion, *Go your ways and the Devil go with you, for we will be no more pestred and plagued about you.* And ever after that she was well, and no more afflicted that ever I heard of.

8. Sundry Pins have been taken out of the *Wrists* and *Arms* of the Afflicted; and one in time of Examination of a suspected Person, had a Pin run through both her *Upper* and her *Lower Lip*, when she was called to speak; yet no apparent festering followed thereupon, after it was taken out.

9. Some of the Afflicted, as they were striving in their Fits, in open Court, have (by invisible means) had their *Wrists* bound fast together with a real Cord, so as it could hardly be taken off without cutting. Some Afflicted have been found with their *Arms* tyed, and hanged upon an Hook, from whence others have been forced to take them down that they might not expire in that Posture.

10. Some Afflicted have been drawn under Tables and Beds, by undiscerned Force, so as they could hardly be pulled



out: And one was drawn half way over the Side of a Well, and was with much difficulty recovered back again.

11. When they were most grievously afflicted, if they were brought to the Accused, and the suspected Persons Hand but laid upon them, they were immediately relieved out of their Tortures; but if the Accused did but look on them, they were instantly struck down again: Wherefore, they use to cover the Face of the Accused, while they laid their Hands on the Afflicted, and then it obtained the desired Issue; for it hath been experienced (both in Examinations and Tryals) that so soon as the Afflicted, came in sight of the Accused, they were immediately cast into their Fits; yea, though the Accused were among the Crowd of People unknow to the Sufferers, yet on the first view were they struck down; which was observed in a Child of four or five Years of Age, when it was apprehended, that so many as she could look upon, either directly or by turning her Head, were immediately struck into their Fits.

12. An iron Spindle of a woollen Wheel, being taken very strangely out of an House at *Salem Village*, was  
used

used by a Spectre, as an Instrument of Torture to a Sufferer, not being discernable to the Standers by; until it was by the said Sufferer snatched out of the Spectres Hand, and then it did immediately appear to the Persons present to be really the same iron Spindle.

13. Sometimes in their Fits, they have had their Tongues drawn out of their Mouths to a fearful length, their Heads turned very much over their Shoulders; and while they have been so strained in their Fits, and had their Arms and Legs, &c. wrested, as if they were quite dislocated, the Blood hath gushed plentifully out of their Mouths, for a considerable time together; which some, that they might be satisfied that it was real Blood, took upon their Finger and rubbed on their other Hand. I saw several together thus violently strained and bleeding in their Fits, to my very great astonishment, that my fellow-Mortals should be so grievously distressed by the invisible Powers of Darkeness. For certainly, all considerate Persons, who beheld these things, must needs be convinced, that their Motions in their Fits were Præternatural and Involuntary, both as to the *Manner* which was

so strange, as a well Person could not (at least without great Pain) screw their Bodies into; and as to the *violence* also, they were Præternatural Motions, being much beyond the ordinary Force of the same Persons when they were in their right Minds. So that being such grievous Sufferers, it would seem very hard and unjust to censure them of consenting *To*, or holding any voluntary Converse or Familiarity with the *Devil*.

4. Their Eyes were for the most part fast closed in their Trance Fits, and when they were asked a Question, they could give no Answer; and I do verily believe, they did not hear at that time, yet did they discourse with the Spectres as with real Persons; asserting Things, and receiving Answers, affirmative or negative, as the Matter was. For Instance, One in my hearing thus argued *with*, and railed *at* a Spectre, *Goody* — be gone! be gone! be gone! Are you not ashamed, a Woman of your Profession, to afflict a poor Creature so? What hurt did I ever do you in my Life? You have but two Years to live, and then the *Devil* will torment your Soul for this: Your Name is blotted out of God's Book, and it shall

shall never be put into God's Book again. Be gone for shame, are you not afraid of what is coming upon you? I know, I know, what will make you afraid, the Wrath of an angry God: I am sure that will make you afraid. Be gone, do not torment me; I know what you would have, (*we judged she meant her Soul:*) but it is out of your reach, it is clothed with the white Robes of Christ's Righteousness. This Sufferer I was well acquainted with, and knew her to be a very sober and pious Woman, so far as I could judge; and it appears that she had not in that Fit, voluntary Converse with the Devil; for then she might have been helped to a better Guess about that Woman above-said, as to her living but two Years, for she lived not many Months after that time: Further, this Woman in the same Fit, seemed to dispute with a Spectre about a Text of Scripture; the Apparition seemed to deny it, she said she was sure there was such a Text, and she would tell it, and then said she to the Apparition, I am sure you will be gone, for you cannot stand before that Text; then was she sorely afflicted, her Mouth drawn on one side, and her Body strained violently for

about a Minute, and then said It is, It is, It is, three or four times, and then was afflicted to hinder her from telling; at last, she broke forth and said, It is the third Chapter of the *Revelations*: I did manifest some Scruple about reading it, least Satan should draw any thereby, superstitiously to improve the Word of the Eternal GOD; yet judging I might do it once for an Experiment, I began to read, and before I had read through the first Verse, she opened her Eyes and was well: Her Husband and the Spectators told me, she had often been relieved by reading Texts pertinent to her Case; as *Isaiah* 40. 1. *Ch.* 49. 1. *Ch.* 50. 1. and several others. These things I saw and heard from her.

15. They were vehemently afflicted, to hinder any Persons *Praying with them*, or holding them in any Religious Discourse: The Woman mentioned in the former Section, was told by the Spectre I should not go to Prayer, but she said I should; and after I had done, reasoned with the Apparition, *did not I say he should go to Prayer?* I went also to visit a Person afflicted in *Boston*, and after I was gone into the House to which she belonged, she being abroad  
and

and pretty well, when she was told I was there, she said, I am loth to go in, for I know he will fall into some good Discourse, and then I am sure I shall go into a Fit; accordingly when she came in, I advised her to improve all the Respite she had, to make her Peace with GOD, and sue out her Pardon through JESUS CHRIST, and beg Supplies of *Faith* and every Grace, to deliver her from the *Powers of Darkness*: And before I had uttered all this, she fell into a fearful Fit of *Diabolical Torture*.

16. Some of them were asked how it came to pass that they were not affrighted when they saw the *Black-man*, they said they were at first, but not so much afterwards.

17. Some of them affirmed, they saw the *Black-man* sit on the Gallows, and that he whispered in the Ears of some of the *Condemned Persons* when they were just ready to be turn'd off; even while they were making their last Speech.

18. They declared several things to be done by Witchcraft, which happened before some of them were born; as *strange Deaths* of Persons, *Casting away* of Ships, &c. and they said the Spectres told them of it.

19. Some



19. Some of them, have sundry times seen a *White-man* appearing amongst the Spectres, and as soon as he appeared, the *Black-Witches* vanished: They said: This *White-man* had often foretold them, what respite they should have from their Fits; as sometimes a day or two, or more, which fell out accordingly. One of the Afflicted said she saw him in her Fit, and was with him in a *Glorious Place*, which had no *Candle* nor *Sun*, yet was full of Light and Brightness; where there was a multitude in *white Glittering Robes*, and they sang the Song in *Rev. 5. 9. Psal. 110. Psal. 149.* she was loth to leave that Place, and said *how long shall I stay here, let me be along with you?* She was grieved, she could stay no longer in that Place and Company.

20. A young Woman that was afflicted at a fearful rate, had a Spectre appeared to her, with a white Sheet wrapped about it, not visible to the Standers by, until this Sufferer (*violently striving in her Fit*) snatch'd at, took hold, and tore off a Corner of that Sheet; her Father being by her, endeavoured to lay hold upon it with her, that she might retain what she had gotten; but at the passing away of the Spectre, he had such a violent Twitch of his Hand,

as if it would have been torn off; immediately thereupon appeared in the Sufferers hand, the Corner of a Sheet, a real Cloth, visible to the Spectators, which (as it is said) remains still to be seen.

*Remarkable Things relating to the Accused.*

1. A Woman being brought upon publick Examination, desired to go to Prayer; the Magistrates told her they came not there to hear her Pray, but to examine her in what was alledged against her, relating to Suspicions of *Witchcraft*.

2. It was observed, both in times of Examination and Tryal, that the Accused seemed little affected with what the Sufferers underwent, or, what was Charged against them, as being the Instruments of Sin therein; so that the Spectators were grieved at their unconcernedness.

3. They were sometimes their own Image, and not always practizing upon Poppits made of Clouts, Wax or other Materials (according to the old Methods of *Witchcraft*) for natural Actions in them, seemed to produce Praternatural Impressions on the Afflicted; as Biting their Lips in time of Examination and Tryal, caused the Sufferers to be Bitten. so as they produced the Marks before the Magistrates and Spectators; the  
Accused

Accused *Pinching* their Hands together, seemed to cause the Sufferers to be *Pinched*, those again *stamping* with their Feet: *These* were tormented in their Legs and Feet, so as they *stamped fearfully*: After all this, if the Accused did but lean against the Bar at which they stood; some very sober Women of the Afflicted complained of their Breasts, as if their Bowels were torn out: Thus, some have since confessed, they were wont to afflict such as were the Objects of their Malice.

4. Several were accused of having Familiarity with the *Black-man* in time of Examination and Tryal. and that He Whispered in their *Ears*, and therefore they could not hear the Magistrates; and that one Woman accused rid (in her *Shape* and *Spectre*) by the place of Judicature, behind the *Black man* in the very time when she was upon Examination.

5. When the Suspected were standing at the Bar, the Afflicted have affirmed that they saw their *Shapes* in other Places, suckling a *yellow Bird*; sometimes in one Place and Posture, and sometimes in another. They also foretold, that the *Spectre* of the Prisoner was going to afflict such or such a Sufferer, which presently fell out accordingly.

6. They

*Relating to the Accused.* III

6. They were Accused by the Sufferers, to keep Days of *Hellish Fast*s and *Thanksgivings*, and upon one of their *Fast-days* they told a Sufferer, she must *not Eat*, it was *Fast-day*; she said she would, they told her they would Choak her then; which when she did Eat was endeavoured.

7. They were also Accused, to hold and Administer Diabolical Sacraments, viz. a *Mock-Baptism*, and a *Devil-Supper*, at which *Cursed* Imitations of the Sacred Institutions of our *Blessed Lord*, they used Forms of Words to be trembled at, in the very Rehearsing, concerning Baptism shall speak elsewhere. At their *Cursed Supper*, they were said to have *Red Bread*, and *Red Drink*, and when they pressed an Afflicted Person to Eat and Drink thereof, she turned away her Head, and *Spit* at it, and said, *I will not Eat, I will not Drink, it is Blood, that is not the Bread of Life, that is not the Water of Life, and I will have none of yours.* Thus Horribly doth Satan endeavour to have his *Kingdom* and *Administrations* to resemble those of Our LORD JESUS CHRIST.

8. Some of the most *Sober* Afflicted Persons when they were well, did Affirm the Spectres of such and such, as they

they did Complain of in their Fits did appear to them, and could relate what passed betwixt them, and the Apparitions, after their Fits were over, and give account after what manner they were hurt by them.

9. Several of the *Accused* would neither in time of Examination, nor Tryal, *Confess* any thing of what was laid to their Charge; some would not admit of any Minister to Pray *with* them, others refused to pray for themselves: It was said by some of the *Confessing-Witches* that such as have received the *Devil-Sacrament* can never Confess, only one Woman Condemned, after the Death Warrant was signed, freely Confessed, which occasioned her Reprieve for sometime; and it was observable, This Woman had one Lock of Hair, of a very great length, *viz.* Four Foot and Seven Inches long, by measure, this Lock was of a different colour from all the rest, (which was short and grey) it grew on the hinder part of her Head, and was matted together like an Elf-Lock; the Court ordered it to be cut off, to which she was very unwilling, and said, she was told if it were cut off she should Dye, or be Sick, yet the Court ordered it so to be.

*Relating to the Accused.* 113

10. A Person who had been frequently *Transported* to and fro by the *Devils*, for the space of near *Two Years*, was struck Dumb for about *Nine Months* of that time; yet he after that had his Speech restored to him, and did *Depose* upon *Oath*, that in the time while he was Dumb, he was many times *Bodily Transported*, to places where the Witches were gathered together, and that he there saw *Feasting* and *Dancing*, and being struck on the Back or Shoulder, was thereby made fast to the Place, and could only see and hear at a distance; *he did* take his *Oath*, that he did with his *Bodily Eyes*, see some of the *Accused* at those Witch-meetings several times; I was present in Court when he gave his Testimony, he also proved by sundry Persons that at those times of Transport, he was *Bodily* absent from his Abode, and could no where be found, but being met with by some on the Road at a distance from his home; was suddenly conveyed away from them.

11. The *Afflicted Persons* related that the Spectres of several Eminent Persons had been brought in amongst the rest, but as the Sufferers said, the *Devil* could not hurt them in their *Shapes*, but two  
*Witches*



Witches seemed to take them by each hand, and lead them or force them to come in.

Whiles a Godly Man was at Prayer with a Woman Afflicted, the Daughter of that Woman (being a Sufferer in the like kind) Affirmed that she saw Two of the Persons Accused at Prayer to the Devil,

13. It was proved by substantial Evidences, against One Person Accused; that he had such an unusual strength, (though a very little Man) that he could hold out a Gun with one hand, behind the Lock, which was near seven Foot in the Barrel, being as much as a lusty Man could Command with both hands, after the usual manner of shooting; it was also proved, that he lifted Barrels of Meat, and Barrels of Molosses, out of a Canooe alone; and that putting his Fingers into a barrel of Molosses (full within a fingers length according to Custom) he carryed it several paces. And that he put his finger into the muzzle of a Gun which was more than five Foot in the Barrel, and lifted up the But end thereof, Lock, Stock and all, without any visible help to raise it. It was also Testified that being abroad with his Wife, and his Wives Brother, he occasionally staid behind, letting his Wife and her Brother walk forward, but suddenly coming

ing up with them, he was angry with his Wife, for what Discourse had passed betwixt her, and her Brother, they wondring how he should know it, he said, *I know your thoughts*, at which Expression, they (being Amazed) asked him how he could do that, he said, *My God whom I serve makes known your Thoughts to me.*

I was present when these things were Testified against him, and observed that he could not make any plea for himself (*in these things*) that had any weight: He had the Liberty of Challenging his Jurors, before empannelling, according to the *Statute* in that case, and used his Liberty in Challenging many; yet the Jury that were *Sworn* brought him in Guilty.

14. The Magistrates privately Examined a Child of Four or Five Years of Age, mentioned in the Remarks of the Afflicted, *Scct. 11.* and the Child told them it had a little Snake, which used to suck on the lowest Joynt of its Fore-Finger, and when they (inquiring where) pointed to other places, it told them not *there* but *here*, pointing on the lowest Joint of the Fore Finger, where they observed a deep *Red Spot* about the bigness of a *Flea-Bite*, they asked it, who gave it that Snake?  
Whether

Whether the Black Man gave it, the Child said, no, its Mother gave it : I heard this Child Examined by the Magistrates.

15. It was proved by sundry Testimonies against some of the Accused; that upon their Malicious *Imprecations*, *Wishes*, or *Threatnings*, many observable Deaths and Diseases, with many other odd Inconveniences, have happened to *Cattle*, and other *Estate*, of such as were so Threatned by them, and some to the *Persons* of Men and Women.

*Remarkable things Confessed, by some suspected of being Guilty of Witchcraft.*

1. It pleased GOD for the clearer discovery of those Mysteries of the Kingdom of Darkness, so to dispose, that several Persons *Men*, *Women* and *Children*, did Confess their Hellish Deeds, as followeth.

2. They *Confessed* against themselves, that they were *Witches*, Told how long they had been so ; and how it came about, that the Devil appeared to them, *viz.* Sometimes upon *Discontent* at their mean Condition in the World ; Sometimes about fine Cloaths, Sometimes for the gratifying other *Carnal* and *Sensual* Lusts, *Satan* then upon his appearing to

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to them made them Fair, (though False) Promises, that if they would yield to him, and sign his Book their Desires should be answered to *Uttermost* whereupon they signed it; and thus the *Accursed Confederacy* was confirmed betwixt them and the *Prince of Darknes*.

3. Some did affirm that there were some *Hundreds* of the Society of *Witches*, considerable Companies, of whom were affirmed to muster in *Arms*, by *beat of Drum*; in time of Examinations and Tryals, they declared that such a Man was wont to call them together, from all Quarters to *Witch-Meetings* with the sound of a Diabolical Trumpet.

4. Being brought to see the Prisoners at the Bar, upon their Tryals, they did affirm in open Court, (I was then present) that they had oftentimes seen them at *Witch-meetings*, where was *Feasting, Dancing and Jollity*, as also at *Devil Sacraments*, and particularly that they saw such a Man ——— amongst the rest of the *Cursed Crew* and affirmed that he did administer the *Sacrament of Satan* to them, encouraging them to go on in their way, and they should certainly prevail; they said also that such a Woman ——— was a *Demon*, and served in

in distributing the *Diabolical Element* they affirmed that there were great numbers of the Witches.

5. They affirmed that many of those Wretched Souls, had been Baptized at *Newberry-Falls* ; and at several other *Rivers* and *Ponds* ; and as to the manner of Administration, the *Great Officer of Hell* took them up by the Body, and putting their Heads into the Water, said over them, *Thou art mine, and I have Full Power over thee*, and thereupon, they Engaged and Covenanted to Renounce GOD, CHRIST, their *Sacred Baptism*, and the whole way of *Gospel Salvation*, and to use their utmost Endeavours, to *Oppose* the Kingdom of CHRIST, and to set up and *Advance* the Kingdom of Satan.

6. Some after they had *Confessed* were very *Penitent*, and did wring their Hands, and manifest a distressing sense of what they had done, and were by the *Mercies* of GOD recovered out of those *Snares* of the Kingdom of *Darkness*.

7. Several have *Confessed* against their own *Mothers*, that they were instruments to bring them into the *Devils Covenant* to the undoing of them *Body* and *Soul*. And some Girls of Eight or Nine Years of Age did declare that after they were so betrayed by their Mothers, to the Power  
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of **Satan**, they saw the **Devil** go in their *Own Shapes* to Afflict others.

8. Some of those that *Confessed*, were immediately *Afflicted* at a dreadful rate, after the same manner with the other Sufferers.

9. Some of them *Confessed*, that they did Afflict the Sufferers, according to the *Time* and *Manner* they were Accused thereof, and being asked what they did to Afflict them, some said that they pricked *Pins* into *Poppits*, made with *Rags*, *Wax*, and other *Materials*. One that *Confessed* after the signing the *Death Warrant*, said, she use to Afflict them by *Clutching* and *Pinching* her hands together, and *Wishing* in what *Part* and after what *Manner* she would have them Afflicted, and it was done.

10. They *Confessed*, the Design was laid by this *Witchcraft*, to root out the *Interest* of **CHRIST** in *New England*, and that they began at the *Village*, in order to settling the *Kingdom of Darkness*, and the Powers thereof, declaring that such a Man ——— was to be *Head Conjuror*, and for his Activity in that Affair was to be *Crowned King of Hell*, and that such a Woman ——— was to be *Queen of Hell*.

THUS, I have given my Reader a Brief and True account of those Fearful and Amazing



mazing *Operations*, and *Intragues* of the *Prince of Darknes*; and I must call them so, for let some Persons be as incredulous as they please, about the Powerful and Malicious influence of *Evil Angels* upon the *Minds* and *Bodies* of Mankind, *Sure I am*, none that observed those things abovementioned, could refer them to any other Head, than the *Sovereign Permission* of the HOLY GOD, and the *Malicious Operations* of His and Our *Implacable Enemy*.

I have here related nothing more, than what was acknowledged to be true, by the *Judges* that sat on the Bench, and other *Credible Persons* there, which I have without *Prejudice* or *Partiality*, represented:

I Therefore Close all, with my Unceasing Prayers, that the Great and *Everlasting* JEHOVAH, would for the Sake of his *Blessed Son*, our Most *Glorious Intercessor*, Rebuke *Satan*, and so vanquish him from time to time, that his Power may be more and more every day Suppressed, his *Kingdom* destroyed, and that all his *Malicious* and *Acursed Instruments*, in those *Spiritual Wickednesses*, may Gnash their Teeth, Melt away, and be *Ashamed* in their secret places, till they come to be Judged and Condemned unto the Place of *Everlasting Burning*, prepared for the *Devil* and his *Angels*, that they may there be Tormented with him for Ever and Ever.

FINIS.

